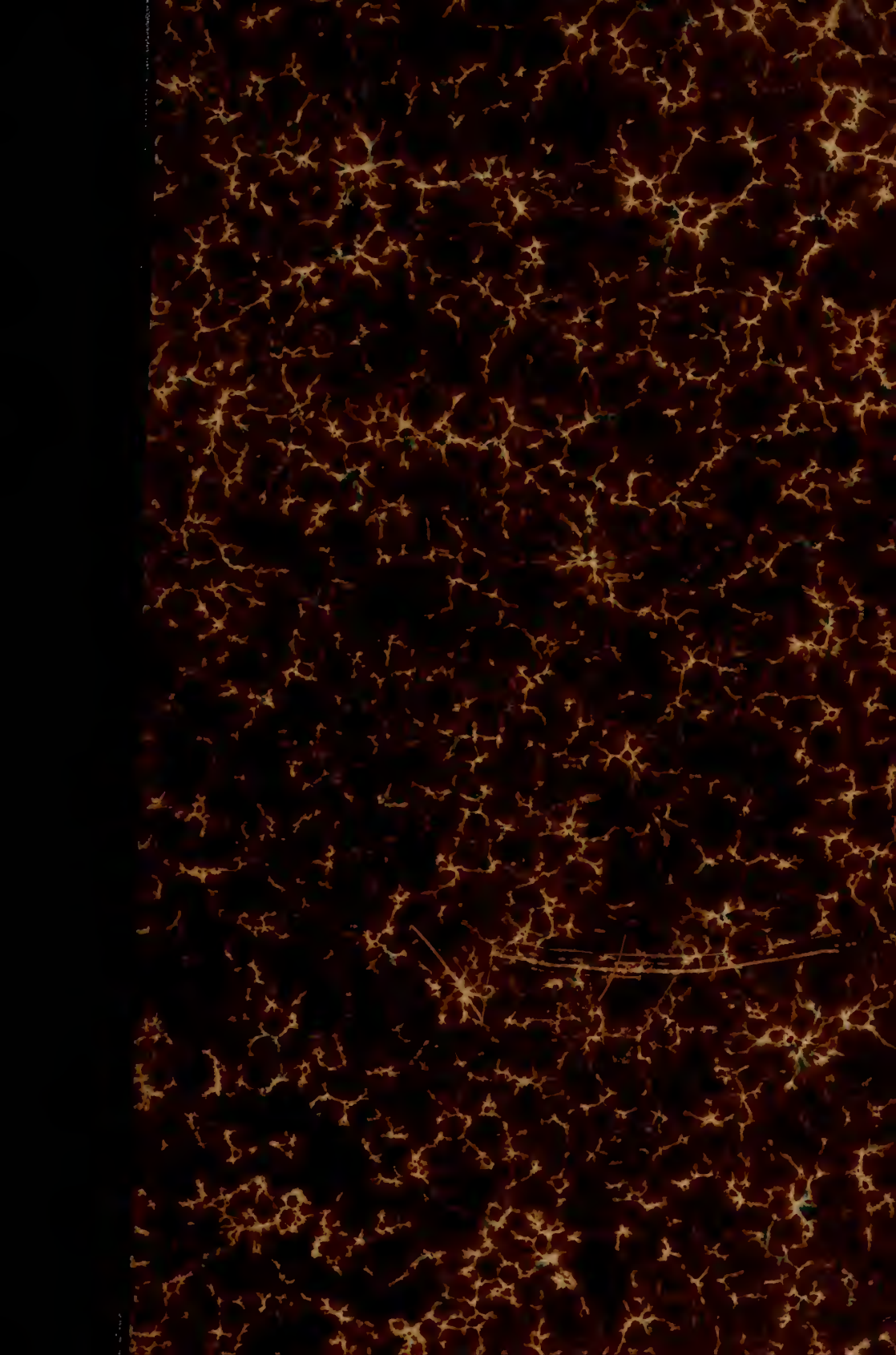

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The Missionary Herald

VOLUME CIV AUGUST 1908 NUMBER 8

THE American people have again made generous contribution of life, as well as of money, to a good cause, whatever question there may be as to the wisdom of doing it that way. Certainly $12,000,000 must be a conservative estimate of the outlay for the Fourth of July fireworks this year, as the sales of New York alone are quoted at nearly $10,000,000. The total income of all the Protestant missionary societies of the United States for one year is $9,000,000, only three-fourths of the money cost for fireworks on the Fourth of July, without estimating the sacrifice of life and limb. Now patriotism is among the noblest of sentiments; one's country is among the worthiest of causes for which to have interest and incur expense. It is not the purpose of this comment to enter any Judas-like complaint of "Wherefore this waste?" but simply to remark the fact that this outlay is made each year, and that without constraint upon any to contribute to it. It is a freewill offering. Whatever pressure was brought to bear was to keep it from being larger. Hard times did not seem to make any difference with it; it was not less than in more prosperous years. This year, as usual, the American people, to speak neither figuratively nor colloquially, had millions of money to burn. It was forthcoming simply because the people generally were disposed to make contribution toward it. The query then is, Why may not the same method be made equally effective for securing the money to maintain our great missionary agencies? It is easy to ring the changes upon such an inquiry. When it is not difficult to get money to keep the noise going on Fourth of July, why should it be difficult to get money enough to keep our Christian missionary activities going? When the American people never fail at Independence Day with millions to spend on fireworks each year for patriotism's sake, why should they ever fall short of at least as many millions each year for the sake of humanity and the kingdom of God? Why should our Congregational people fall short of the mere thousands of dollars with which to keep our mission work from retrenchment and loss? It is answer enough to such questions simply to ask them. The American people have money enough for mission work in every part of the world; our Congregational people have money enough to give ample support to all our mission agencies if only they will be at all as unanimous and ready in contributing for them as they are in spending money for the Fourth of July. The one can be done as easily as the other if gone at in the same willing and unstinted way.

How It Might Easily be Done

DURING the conference with new missionaries in June these offices, indeed the Congregational House throughout, were enlivened by the presence of youthful spirits, buoyant and eager with anticipation of broad fields to be entered and a great work awaiting them there. Inevitably the question would arise, How long can this last? When these young people get fairly into actual missionary work, face to face with its problems, hand to hand with its tasks, will there not

The Youthful Spirit

of necessity come a cooling down of their ardor and a waning of their courage and hope? As if by way of reply to such questioning, soon after the conference came visits from two veteran missionaries, each of whom had been more than fifty years in the field. Dr. Farnsworth, of the Western Turkey Mission, to which he was commissioned in 1852, was on his way to Commencement at Middlebury College for the sixtieth anniversary of his graduation; and his missionary spirit showed itself eager and youthful as ever as he told of the good news that had just come from his Cesarea field of ingathering there, the largest and most promising in all its history.

Dr. Hiram Bingham, commissioned in 1856, who has labored for a lifetime in the Micronesian Islands, was present at a meeting of the Prudential Committee. It was an occasion made memorable by the words which he spoke; words with no tinge of regret or disappointment, but ardent and enthusiastic, full of a spirit as hopeful and youthful as if he were a new missionary just setting out. A good warfare, truly, whose veterans come back in such fullness of cheer and zeal.

Still Afield

ANOTHER of our veteran missionaries with youthful spirit has just completed fifty years of service in Turkey, and is still actively at work in that field at the age of eighty-one. Dr. Herman N. Barnum, of Harpoot, landed in Constantinople, May 20, 1858. On the half century of that date he made a graphic and comprehensive review of "Fifty Years in Turkey," which will be published in the *Herald* for September.

Home Again

A MOST welcome recent event in these offices was the return to his desk of Associate Secretary Harry Wade Hicks after an absence of ten months, during which time, with the company of Mrs. Hicks, he more than "belted the globe" by over forty thousand miles of travel. His route lay across the Atlantic to Great Britain, thence to Constantinople via Austria, Macedonia, and Bulgaria; from Constantinople by a wide circuit through the inland regions of Central and Eastern Turkey to Beirut, thence to Egypt and through the Suez Canal to India, China, and Japan, and home across the Pacific. His journeyings took him to thirteen of the twenty missions maintained by the American Board, to forty-eight stations in all the countries where our missionaries are at work, except Spain, Africa, the Philippines, and Mexico. Numerous testimonies have already come from the fields which he visited as to the value to them of his visit. Future numbers of the *Herald* will be enriched by further contributions from the wealth of observation and experience which he gathered. The good cheer with which he was greeted on his return was mingled with sympathy over the recent burning of the Silver Bay auditorium, with whose conferences he has been so closely associated.

The Taft Address

THE Fleming H. Revell Company has printed in a little leaflet of fourteen pages the stirring and timely missionary address by the Hon. William H. Taft at the meeting of the Laymen's Missionary Movement in New York last April. The American Board has secured 1,000 copies of this publication, entitled, "Missions and Civilization," which are for free distribution to those who may first apply for them as long as they last. Mr. Taft's present position as nominee for the presidency gives added emphasis to this notable deliverance.

A Correction

THROUGH inadvertence the June *Herald* spoke of Mr. Tsilka as having been the head of a school at Kortcha. The facts are that Miss Sevastia D. Kyrias has had charge of this girls' boarding school for nearly seventeen years, and that Mr. Tsilka has never even taught in it, but only preached in its building to a mixed congregation of townspeople and others. We regret the twofold injustice of the misstatement.

The Bible for Guam

THE Bible in large part has recently been published by the American Bible Society in the Chamorro language. This not only gives to three-quarters of the people living in the island of Guam the Scriptures in their own tongue, but is for them practically the beginning of written language, as their speech had never before been reduced to print. This translation was made by Rev. Francis M. Price, formerly a missionary of the American Board, and has been printed in Roman characters under his personal direction. That these people, now under United States rule, may be helped to a knowledge of English by their native Bible, the English version is included with it between the same covers.

Thanks to Mr. Loomis

AN interesting side product of Christian work in Japan comes to light in letters by the American Consul General, Henry B. Miller, of Yokohama, and Secretary James Wilson, of the Department of Agriculture, expressing appreciation and thanks to Rev. Henry Loomis, agent of the American Bible Society in Yokohama, for his thorough researches and reports as to the parasite which preys upon the gypsy moth in Japan. Secretary Wilson asks the Department of State to thank Mr. Loomis for his invaluable work in this connection. Consul General Miller describes it as indicative of the best spirit and type of Americanism, and entitling Mr. Loomis to the highest consideration and to the special thanks of the Commonwealth of Massachusetts and the people of the United States.

Forwardness at Brooklyn

WHEN the first Brooklyn Bridge was suspended across the East River preparation was made for it by foundation work reaching seventy-five feet or more beneath the tide-water surface. Somewhat similar work is being done by the Congregational people of Brooklyn in preparation for the Annual Meeting of the American Board in that city next October. Much foundation work is already in for a meeting of unusual proportions and strength and for making the privileges of it available as widely as possible. An outline in detail of arrangements already made is given on the back cover-page of this magazine. In addition to the representative pastors and laymen of this country announced as speakers, the list is especially attractive from including the names of Dr. Howard S. Bliss, president of the Syrian Protestant College at Beirut, and Rev. Danjo Ebina, pastor of a Kumi-ai church in Tokyo, Japan, who is regarded as foremost among the religious leaders of that country.

Envelope Series, Vol. XI, No. 2

THE latest issue of the Envelope Series, with the title, "An Ideal for College Girls," is a life sketch of Miss Martha T. Fiske, written by Miss Frances J. Dyer. The portrait of Miss Fiske as a frontispiece commands the reader's interest and expectation at the outset. This prepossession is fully borne out by the pen picture which Miss Dyer has drawn with much delicacy as well as strength of touch. This devoted life, so brief in its earthly term, so abundant in its Christly activities, cannot but prove a great inspiration to large numbers of young people who will make themselves familiar with it. So in the Foreword Secretary Patton most appropriately appeals not only to college girls and college students, but to all young people to read this number of the Envelope Series and to help in giving it a wide circulation.

Sunday School Picture Rolls and Cards

MANY of our missionaries can make good use of Sunday school picture cards and picture rolls in their Bible teaching and other class work. In fact, all attractive colored pictures are of use and value to them. If individuals or Sunday schools having such material are disposed to pass it on to these missionaries, we will be glad to furnish the address for mailing purposes. It costs no more to send them

by mail at once to their ultimate destination than it would to forward them to Boston to be reshipped. For information, address John G. Hosmer, Agent, 14 Beacon Street, Boston, Mass.

REV. ALBERT W. STAUB

Recruits for Shansi

THE Shansi Mission is to receive much needed re-enforcement in the persons of Mr. and Mrs. Albert W. Staub. Mr. Staub was born in Titusville, Pa., in 1880, his parents having come to this country from Germany. He was educated in the schools of Titusville, and fitted for college while serving as a clerk. He entered Oberlin College in 1901 and was enabled to complete the course in three years, receiving the degree of A.B. in 1904. He then went to Union Theological Seminary, and while pursuing his course of study there he was engaged also in city missionary work, especially in the Bronx. Since graduating from the theological seminary he has been serving as traveling secretary for the Student Volunteer Movement, and now goes out as another representative of Oberlin to the Shansi Mission, where there are at present three graduates of that institution who are seeking to carry on the work of the Oberlin Band, as successors of those who fell as martyrs in the Boxer outbreak.

Mrs. Staub, whose maiden name was Jane Frederica McIntosh, was born in Ohio, but moved with her parents in early life to Omaha, Neb. She passed through the high school of that city to Oberlin College for two years of study, and thence to Vassar College, graduating from the latter institution in 1907. These new missionaries have been most warmly commended by those who are competent to speak of their qualifications for missionary service, and it is with great joy that we send forth such workers into the field. They are to go by the Eastern route, having sailed from Montreal July 11.

Re-enforcement for Bombay

ON May 30 Rev. Arthur A. McBride sailed from Boston to join the Marathi Mission. Some excellent American friends of missions, in a journey around the world, visited Bombay and were greatly impressed by what they saw of the work accomplished there and of the need of help on the part of

MRS. ALBERT W. STAUB

Mr. and Mrs. Hunsberger. In view of this great need, and out of personal friendship to these devoted laborers,

REV. ARTHUR A. MC BRIDE

they volunteered to bear the cost of sending out and supporting a missionary to be associated with Mr. Hunsberger at Bombay. Because of this generous provision the Board has appointed Mr. McBride, the mission agreeing to assign him to this special service. Mr. McBride obtained his education in the University of Minnesota and at Andover Theological Seminary, graduating from the latter institution in 1907. Subsequently he took a post-graduate year at Union Theological Seminary. He brings high commendations from instructors and those with whom he has labored, and he will find warm welcome and a large place for useful service in Bombay.

Envelope Series Coin Cards

SEVERAL persons, in sending us the coin card containing ten cents, the price of the annual subscription to the Envelope Series, have failed to place their name on the card, so that we are unable to renew their subscription. Will all those who have paid their subscription, but who fail to receive the October number, notify us, in order that we may give them proper credit and place their names upon our mailing list?

Missionaries at Clifton Springs

FROM reports of the conference recently held by the International Missionary Union at Clifton Springs it appears that the occasion was of unusual interest. It brought together missionaries of many denominations from India, China, Japan, Burma, Africa, the islands of the sea, and other fields. Much prominence was given to prayer and praise. A few addresses were made, but the sessions were for the most part of conference on living questions and issues of the present day missionary work, and discussion of special methods adapted to the development and changes among the people to whom missionaries are sent.

The Rising Thermometer

MISSIONARY enthusiasm is rising fast in England. The loss of Exeter Hall as an auditorium for missionary meetings has compelled the English societies to make use of the huge Albert Hall, which can accommodate 10,000 or more. Twice recently the hall was crowded with eager listeners to missionary addresses under the auspices of the Church Missionary Society and the "S. P. G." On the evening of the latter meeting the Bishop of Lahore made a timely and significant address upon "The Revival of Asia."

Pushing the Missionary Herald

IN line with Mr. Partridge's article on "Publicity Agents for Missions," published in this number, a letter has just been received at the Rooms from a New England business man, asking for a list of subscribers in his city, and saying that he is on the missionary committee of his church and thinks he can increase the subscription list by a little personal effort. We have no doubt of it, and shall be glad to furnish such lists wherever an enterprising committee is ready to render this valued help.

A MEDICAL MISSIONARY'S RIDE

By Dr. H. H. ATKINSON, of Harpoot, Turkey

PILIBOS EFFENDI, my pharmacist and assistant, Hachadoor (servant), Mrs. Atkinson, three-year-old Henry, and myself constituted our party. Because of government impressment of all good load animals we got only some old mules used by villagers to bring wood to the city. Fortunately our servant is an *exkateri*, and managed things nicely.

Our route was an interest to all, but hard; along the ridge for two hours, then crossing the rocky summit, we went down to the stream bed of a cañon, which we descended for three hours, 2,200 feet, to the east branch of Euphrates. Two hours were lost in crossing on the Noah's ark ferry, which we all had to join in pulling up stream. We go north on the comb of a ridge; east and west lies the mighty river like a glistening serpent. The sun sets down the river valley — a beautiful sight. We continue to ascend. Twilight comes; stars appear; twilight fades into black night — yet we ascend. Henry begs to sleep in my arms. At last, nine P.M., we reach the summit, 4,900 feet higher than Harpoot. We are now only half an hour from the village, so they say. We descend rapidly, all walking. A load loosens. An animal is down in the mud and an hour lost, with a long wait on the mountain. side. A brush fire enlivens the small boy and cheers us all. At last, eleven P.M., we reach the home of our muleteers. We secure a good room, and after a drink of milk go to bed very tired. The next morning is wet. Only four hours to Peri, they say. The mud is sticky and balls heavily on the feet. Our donkey pace stretches the four hours into seven or more, and at last Peri is seen.

We climb up to the pastor's house, the highest in the city. We receive a cordial welcome and two pleasant rooms for our use.

Easter is made much of in this country. It is the season of calling on each other and lasts three days. Easter Sunday was our first day in Peri. The pastor preached a vigorous Easter sermon in the morning. Then all the church members came to call

A FAMILY OF PATIENTS

on us at the parsonage. After a few minutes' pleasant chatting we all went to call on the Gregorian bishop and

VIEW OF PERI FROM OPERATING ROOM

priest. Callers came to the parsonage all day, Turkish officials and aghas, Kurds, as well as Gregorians and Protestants. I spoke in the afternoon service, trying to give a few helpful Easter thoughts. The Effendis receive calls on the first day of Easter, and return calls on the second day, while the third and last day is given to the women and servants to take their turn. So Monday the pastor, the leading brother, and I went calling. In the morning we called on the better class, including the Turkish mayor, and in the afternoon at the poorer homes. Just before Easter is the annual time for house cleaning, so everything was neat, clean, and fresh. It was pleasant to call and exchange the cordial Easter greetings of, "Christ is risen today," and the answer, "May his resurrection be a blessing to you."

On Tuesday the medical work began in earnest, with a clinic in the morning and an operation in the afternoon.

During the first week my patients were nearly all from Peri and vicinity. During the latter portion of our visit they came from Mazgert, Palu, and villages more distant. Turkish begs, Kurdish aghas (petty lords of all feudal times), came and begged me to remain a month or two longer. One of the head Kurdish chiefs from the Dersim came for a cataract operation. I advised him to come to Harpoot and have it done in our little hospital. A band of fierce-looking men came under the lead of a tall Kurd. I was told he was the worst robber in all the mountains between Peri and Palu. He looked the typical highwayman of the storybooks, tall, sinewy mountaineer, with heavy, big mustaches, bristling with weapons. I operated on his eyes. As I put him on the table he said, "You've laid me out now, but many is the man that I've laid out." He also said that he was not afraid of any man or guns, but he was afraid of me. He expressed gratitude later.

A Turkish woman gave us an interesting time. She was the wife of a local Yus Bashu (military captain), who was a friend of the pastor. I had been called to see her, but she had refused to take my medicine for fear I would poison her. I wanted to see her in one of her attacks. One night we were called. The pastor and his son wished to go with us. I found her panting and in evident distress. Her heart was oppressed and working

poorly, so gave her a hypodermic of strychnine. In less than ten minutes she was breathing naturally, but she decided not to lose her fun so easily. She started to walk, fell down, mopped the floor with her arms and legs, declaring that she was dead. Her two brothers and husband all began blubbering, declaring that she was dead, they were dying, and that I had killed her. I examined her and saw that she was in good shape. I feared, because of her weak heart, to throw the pail of water on her that she deserved, so decided to wait quietly until she had worked off her theatricals. It proved to be a case of acute nausea pressing a weak heart. The next day I called and gave her a prescription, with a cardiac and general tonic. The old Yus Bashu came a day later to get it filled. He demanded of me each ingredient and what it would do. He then carefully watched it being filled, and asked an explanation of each move. Then he demanded that the druggist drink a dose; then I took a dose and then he took a dose himself. He found it tasted exactly as I said it would, so decided to take it, but didn't have the money with him, which he would send later. This was against rules. An hour's quarrel followed, ending with his going off with the medicine, declaring that he would not leave it with us to put more poison in it. He sent a half lira later, and when we left Peri thanked us and asked us to come again.

Our operating was done in an open ivan or in a room with a mud floor and paneless windows. The wind blew strongly through. Several times we got ready for an operation, and then had to postpone it because of an approaching shower, with its accompanying wind. There were over thirty during the two weeks; over half eye operations, nearly all successful. One iridectomy "squeezed my soul." The boy was so delighted that he could see through the new window that he and his mother had to lift the bandage to try to see again. Result, infection and loss of eye.

Such are a few glimpses of our two weeks' work. To summarize briefly: Number of patients coming to me, 251; return for further advice, 131; bedside patients, 16; revisits, 65; operations, 52; treatments and applications, 189; making a total of 684 for the two weeks.

On Monday we finished odds and ends and packed to leave next morn-

"ALL ABOARD"

ing. Owing to recent thunder storms the river was at flood. There were the usual delays for misunderstanding, etc. We succeeded in getting off at ten A.M. on the *keuek*, a raft of ninety inflated skins.

It was an interesting trip; going over rapids and whirlpools was exciting. Mountains covered with wild rhubarb, villages, gardens, cliffs, rapidly passed by. In four hours we went by a much longer route what had taken us a day and a half to go with mules. We had the usual long, angry bargaining before we could secure animals, then only secured donkeys enough for the loads and a horse for Mrs. Atkinson and Henry. The rest of us walked. It was a long, hard climb up to the top — nearly 3,000 feet — and then a slight descent to Harpoot. Home at last, very tired, but happy to be back. It was pleasant to receive the warm welcome of our colleagues and the broad smile of our nurses and patients in the hospital.

PUBLICITY AGENTS FOR MISSIONS

A Hint for the Brotherhood

By Rev. ERNEST C. PARTRIDGE, of Sivas

THE problem of foreign missions is a problem of contact, the bringing of the individual members of our churches into real, vital touch with the field, opportunities, and needs. Fundamental to this is the necessity of a spirit of consecration which will make such contact effective. A breadth of vision is needed, ability to see the whole world as God's world, a world to be redeemed into his universal kingdom. Such a consecration will obliterate false lines between "home" and "foreign," and is the first great step to the real brotherhood of men.

Next to this absolute consecration the Congregational Church needs to carry on to perfection the educational campaign already begun. Our children study for years in the Sunday school the ancient and early Christian history of Palestine, but how many of them know what the Presbyterian Church is doing in that part of the world today? The young people tracing on the map the journeys of Paul know little and apparently care less that the successors of the apostle are Congregational missionaries to whom the field of Asia Minor has been exclusively committed.

The opportunity of the Congregational Brotherhood to develop among the men of our churches a greater loyalty to the world-wide kingdom has already been emphasized. My purpose here is to mention some ways in which young men with literary ability who may shrink from public duties can quietly help in a publicity campaign. We need more general missionary advertising; not sensational, but sensible, businesslike presentation of facts relating to the supreme business of the church in the world. The average church member is not hostile to foreign missions; he is simply indifferent. He is not interested, but is capable of becoming interested; and this is our problem. A Congregational church in a community where the churches are accomplishing less than they ought to do appointed a publicity committee to help solve the problem.

A fact which has impressed me very strongly this year, as I have spent time in the American Board Rooms, is the great advance that has been made in the past ten years in the quality and amount of literature which the Board is issuing. I doubt whether many laymen or any great proportion of our pastors appreciate the progress that has been made in this line.

We have attractive and interesting

material at hand. Our problem is to get this material into the hands of those who will read and be profited by it. The pastors can help solve this problem. Neither the officers of the Board nor the pastors can solve it alone. They need the assistance of the Brotherhood. There is opportunity of service for many young men as secretaries of literature. In many of the larger churches and in the conferences, if pastors would select qualified men to read and appreciate the literature of the Board and to act as advance or advertising agents it would be a good move. The Sunday school, Christian Endeavor Society, and town library stand in need of young men possessed of good literary taste who will acquaint themselves with the available literature on foreign missions, and then, in a quiet, faithful way, introduce it and give advice as to its use. It has become impossible for the pastor to read all this literature, but he can gain a useful helper, do some young man great good, and help to a wider use of literature if he leads a suitable man or two into this line of work. There ought to be in all our county and state meetings men who will preside at the literature tables to introduce and give away the best material. At one recent state association meeting the Publishing Society and the state Home Missionary Society were the only ones represented by literature.

Another field largely uncultivated is that of supplying reports of church missionary work to local papers. The local correspondent of a city paper, a high school boy of fifteen and a Catholic, interviewed me before a meeting, on the ground that he had to report a dance the same evening, and forwarded to the paper a largely original article in which there was more or less of truth, but reporting things I had not dreamed of saying. At another time I wrote on request two accounts of the same address rather than take chances with incompetent and disinterested reporters. The inaccurate and careless way in which church news is gathered for local papers by men looking for copy but having little interest is sometimes disgusting. Many papers are willing to give space to reports of church work which are furnished to them. Let the pastors minister to this opportunity for legitimate missionary advertising, and at the same time relieve themselves by directing capable young men into such work. Every missionary address might well be introduced to the public by a sketch of the speaker, sometimes illustrated by a cut from the Board Rooms. And a wider circle of hearers would often be reached by a well-written report of the address than it is possible to gather in the church.

In these and other ways let the young men of the Brotherhood be led into a campaign of missionary advertising, and they will contribute some real part to the general education along missionary lines.

SEEING "THE ORIENT IN LONDON"

By Rev. J. SPENCER VOORHEES, of Adams, Mass.

THE London Missionary Society, founded in 1795 as an undenominational society for the spread of the gospel in all lands, is now supported largely by Congregationalists, though it has among its supporters and missionaries Presbyterians, Episcopalians, Methodists, Baptists, Lutherans, and Friends, besides Congregationalists. In "The Orient in London" it is presenting to the public the most extensive missionary exhibit ever attempted in the history of Christianity. It is a pity that all Christendom can-

not see it, for it would hasten by generations the Christianization of the world by removing prejudices and ignorance and by arousing a rational enthusiasm for the cause of Christ's supreme love. I visited Agricultural Hall, thinking that in a single afternoon I could get a satisfactory idea of what was being attempted and accomplished. I was amazed at the immensity of the undertaking; and after four visits one feels that only a fair beginning has been made. Agricultural Hall is one of the largest in the world. It covers three acres of ground, and on "Boxing day" 60,000 persons were admitted to the building, which will give some conception of its roominess. "The Orient in London" occupies the whole building and wanted more space. It is difficult for the public to believe that this great exhibition is not for the purpose of making money, but purely for education and inspiration. If it had never opened its exhibit to the public it would have accomplished an unprecedented gain for missions simply by its preparations. Sixteen thousand helpers have for twelve months been studying missions in the most practical fashion. Each Congregational church in the world's metropolis has been drawn upon for the largest force of men and women it could furnish to prepare by study and training under expert leaders to act as stewards, guides, lecturers, and helpers during the five weeks of the exhibitions. They are prepared to answer all questions in regard to the conditions and needs of the countries which they represent, as well as to explain all articles of exhibit.

"The Pageant of Darkness and Light," given every evening and twice on Saturday, is a brilliant, spectacular, and impressive object lesson, participated in by 800 Christian men and women. The acting by the leading artists and the singing by the great chorus are not only worthy of professional performers, but are so exceedingly effective that it must leave a lifelong influence for good with those privileged to attend.

This exhibition reveals the triumphs of Christianity over seemingly insurmountable obstacles, the methods by which Christian civilization is being spread throughout the world, the conditions under which missionaries do their work, and the present needs of the mission fields.

It is an edifying experience for a visitor to the exhibit to lose himself in China and see life as it is there; then visit with his guide an African kraal; then see the strange life of the hut dwellers in New Guinea; then be lost in a street scene in India; to stop by the riverside and witness the attempted burning of a widow on the funeral pyre of her husband, to be rescued by a humane missionary; to see the many gods cast off by believers in Christian schools and enlightened living. Until our eyes have this opportunity one hardly realizes how much more educational is this method than simply to hear or read about these things.

A hundred booths represent so many different phases of life in various mission lands. Innumerable "courts" display curios and trophies of peculiar interest, calculated to set all London talking about foreign missions. It is a touching reminder to see the trunk of the tree, in a glass case, under which Livingstone's heart was buried in Africa, with many Livingstone relics; articles used in their work by Robert Moffat and William Carey. Besides all these exhibits there is a "Hall of Religions" of wonderful educational value, an art gallery, a tableaux hall, a children's hall, and a representation of the medical art as practiced by natives and by medical missionaries. A year of time and a fortune in money spent in a trip around the world would not bring to one's notice such a complete representation of all that has to do with the conditions, needs, and hopes of every part of the unevangelized world. The exhibit affords an unparalleled opportunity for

eager missionaries to have a constant audience at all the booths and stalls for more than thirty days, intent upon learning of missions. Over a million visitors are expected. Let all Christendom pray, "Thy kingdom come."

A SAIVITE CATECHISM

By Rev. DAVID S. HERRICK, of Madura

THE study of the catechism is not so common in America as it formerly was. Seniors in Williams College used to look forward to Dr. Hopkins's class in the catechism, not from their love for the subject, but for the privilege of hearing Mark Hopkins on any theme whatsoever. Presumably he chose the catechism as the basis for his talks on religion because it is a convenient and succinct expression of religious beliefs in a form adapted for the use of the young. For a similar reason, I suppose, my first instructor in Tamil, when I asked him to recommend a book that would give me a correct idea of popular Saivism, suggested the "Saivavinavidai." It is a little book of fifty-eight pages, whose title means, "A book of questions and answers about the Saivite religion." So I have called it a catechism.

Without doubt this little book, as far as it goes, states correctly what is believed and practiced by the worshipers of Siva, a sect to which the great majority of the Hindus of South India belong. The origin and purpose of this Saivite catechism are of interest. It does not claim to be one of the Hindu sacred books, any more than the Westminster Catechism claims to be part of the Bible. But its author, an eminent and learned Hindu scholar, evidently intended to state what he regarded as the essentials of his religion, in a form that could be easily understood. It is designed especially for students, and may be considered a reliable exponent of popular Saivism. It occupies thirty-four pages, along with a collection of hymns in a little book which was bought in a Tamil bookshop near the great temple of Siva in Madura at a price equivalent to four cents.

THE BULL OF SIVA AT TANJORE

It is significant that of these, less than three full pages are devoted to the great subjects of "God," "Merit," and "Sin," while twenty-six are devoted to daily ceremonial and wor-

ship. The remaining seven are given up to a description of the Tamil sacred books, their authors, and the miracles they performed. The chapter on God occupies about a page and a half, and is interesting to a student of religion not only for what it contains, but also in even greater degree for what it omits. The second question asks, "What sort of a being is Siva?" The answer is that he is "always-existing, everywhere-abounding, all-knowing, and all-powerful." Neither here nor elsewhere is any moral attribute ascribed to Siva. Either the supreme deity of the Saivite does not possess the attributes of holiness, righteousness, justice, mercy, truth, love, etc., or the writer of this catechism for Hindu schoolboys does not think it worth while to mention them.

The next question takes up the activities of Siva: "What are the offices that Siva performs for souls?" And that includes not only the souls of men, but also the life principle in every living being, without exception, animal or vegetable. A mosquito, or even an onion, according to the Saivite philosophy, has a soul quite as truly as a man; a soul that after innumerable transmigrations may even reappear in the body of a man. In this belief the Saivite system agrees with the other systems of Hindu thought.

The answer is that Siva performs three offices for "souls," viz., "creation, preservation, and destruction." These offices he performs not directly, but through his "Sakti." The word means "power." The conception seems harmless enough till we learn from the next question that this "power" is regarded as a female deity, named Umadevi, who in Hindu mythology is the wife of Siva. Thus in Saivism the supreme being is married to a wife, and, as the next question shows, has four sons. His chief abode is the sacred Mount of Kailasam, but he manifests his grace to souls in other places, *e. g.*, various images, in the Saivite priests, and in his disciples.

The short chapter on "Merit and Sin" shows that the Saivite sacred books inculcate the practice of meritorious acts and forbid the commission of sins. The former are catalogued as follows: "Worshiping God (ceremonially), reverence to parents, teachers, and other superiors, mercy towards living things, speaking the truth, gratitude, etc." Sins are defined as "killing, theft, drinking toddy, eating meat, lying, adultery, gambling, etc."

It is gratifying to see that this list of things enjoined and things forbidden corresponds quite closely to the Ten Commandments, but it is something of a shock to learn that meat eating is classed with murder and theft. Yet the position is logical enough to men who hold that it is as great a sin to kill a sheep as to kill a man. The doctrine of rewards and punishments also seems familiar ground. But certain comforting Christian doctrines are painfully lacking. There is nothing whatever about repentance, forgiveness, atonement (save by one's own acts), a new birth, growth in holiness of character, nothing but hard and fast rules of conduct and ceremonial; and of the two, if we may judge by the space given to the rules regarding it, the latter is regarded as of far greater importance than the former.

What are some of these ceremonial observances regarded as so important that they take up the greater part of the book? The subject is taken up in the chapter entitled, "Ceremonial Ashes." Saivites must apply these ashes to different parts of the body and wear them as a symbol of their faith. Four pages of instructions in great minuteness are given for so doing.

The chapter on prayer consists of a series of directions regarding the use of the chief prayer formula used by the Saivites, viz., the sacred five-syllable "Sivayanama." This must be repeated in courses of one hundred and eight or ten repetitions. The proper position for one who prays is sitting cross-legged, but upright, facing the east or the north, and with the eyes

fixed on the tip of the nose. Minute directions are also given regarding the proper dress to wear when praying.

Yet in the midst of all this, which seems to us so trivial and so formal, it is a relief to find evidence of a truly fervent and devotional religious spirit. This appears in the answers to the forty-third and forty-fourth questions: "At all times, whatsoever one is doing, whether walking or standing, sitting or reclining, or whatever else one is doing, he should keep his mind fixed on Siva Peruman." "When dying lay hold on Siva Peruman and nothing else, and die with the sound of the Tamil Vedas in your ears, and pronouncing the sacred five-syllable prayer." Who shall say that even this dead and meaningless formula may not become a prayer on the lips of one who in the hour of death turns to the only being he has known as a divine Saviour?

THE TEMPLE OF SIVA AT BENARES

In the following chapter minute directions are given regarding the daily routine to be followed by the student. He must rise an hour and forty minutes before sunrise, apply ceremonial ashes, meditate and give praise to Siva, and study his lessons. Then follows a series of directions covering eleven pages, concerning which one finds it hard to decide whether they are commendable as bringing religion into common life, or belittling to the very idea of religion in associating with it the washing of the teeth and other toilet operations, which, however appropriate in a catechism on hygiene, have no place in our thought in a catechism on religion.

In the chapter on "Visiting the Temple of Siva" something of greater value to the spiritual life is naturally expected. But there is the same trivial minuteness, nothing but formality, with the names of the different gods to be visited. Only one question appears to have anything to do with religion as an inward experience. The answer to this says, "Clasping the hands above the head or on the breast, and with the mind in a state of tender emotion, one should render praise." The rest of the chapter deals only with such matters as making prostrations before the gods and visiting the various shrines.

The last chapter about the Tamil sacred books consists chiefly of a short account of their writers and a catalogue of the miracles they are said to have performed. By these miracles, says the answer to the 132d question, "it is very evident that Saivism is the true faith."

It is not uncommon to hear it said that "Hinduism is good enough for the Hindus." Whatever the

spirit that prompts the remark, I cannot conceive of any fair-minded person who has read the "Saivavinavidai" saying that Saivism is good enough for the Hindus. Nothing can come out of such a system but the dryest and most trivial formalism. The fruits of righteousness are not to be found in a system like this. If any of its devotees have ever manifested a spark of true spirituality, it is not because of the system, but in spite of it. It is because the Holy Spirit "worketh when and where and how he will."

A TRAVELER'S REVIEW

By Mr. EDMUND P. PLATT, of Poughkeepsie, N. Y.

In the March *Herald* mention was made of visits to different missions in Turkey by Mr. Edmund P. Platt, of Poughkeepsie, N. Y. The following brief *résumé*, given in a letter, is so admirably suited to these columns that we take the liberty of printing it here.— The Editor.

IT was my privilege in 1907 to spend several months in Turkey in Asia, traveling about fifteen hundred miles through the interior, visiting the missionaries at ten different stations, and calling at many other places where missionary operations are being carried on by the natives themselves.

Self-supporting churches are numerous. There were Sunday schools with over a thousand members, and the native pastors, teachers, and Christian workers who have been trained by the missionaries are men and women of excellent character and marked ability, who supplement their work and carry the gospel into the regions beyond.

The schools and colleges where the workers are trained are everywhere crowded with pupils; they seldom have adequate room or equipments, and the teaching force is smaller than it should be. Usually there were four times as many native teachers as Americans. In Sivas, with 800 pupils, there are but four American teachers. Harpoot, with theological school, college, high school, primary and kindergarten and teacher training classes, with 900 pupils in all, has but six American teachers. The Aintab College and high school for boys is entirely carried on by native professors and teachers, except President Merrill and his wife. Miss Shattuck, with one assistant at Oorfa, supervises all the work of churches, schools, orphanage, blind school, and many industries.

The years the missionaries have labored in training the men and women who are now proving such efficient helpers have been most profitably spent, and the gratifying progress now seen in transformed lives, Christian homes, and enlightened communities calls for our most hearty thanks to God, who has so greatly blessed his servants.

The comparatively small cost by which all this evangelistic and educational work is carried on, partly because of the contributions by the people of the land, deserves special commendation. It is doubtful if there is any place in the whole world where a small sum of money accomplishes as much toward the uplifting of the nation as in these schools in Turkey; hence we trust the American Board will have full success in its efforts toward raising an endowment fund of $2,000,000, not for any one college, but for *all* its educational work.

The missionaries are noble, self-sacrificing, devoted people, laboring at great disadvantage for lack of funds, but by severe economy they make every dollar tell for its utmost possibility. The great need is for more workers from America, and adequate financial backing. New opportunities are constantly opening — "the harvest truly is plenteous, but the laborers are few."

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

OUR FINANCES IN SUMMER

THE struggle is on for the finish of our financial year. August 31, when our books close, looms near and large upon the Board's horizon. Which shall it be, surplus or debt? O the agony of this struggle year after year! Will it never cease? Probably not. Probably it is better for the work and the workers that we should forever be anxious over this matter of money. If finances were easy for several years, or even for one year, the chance is that a large number of the Board's constituency would immediately relax their efforts, and we would again be plunged into debt. All that we can ask is that the work may grow by means of the struggle, and that the Kingdom may be advanced so long as we keep up the fight.

There certainly is good fighting all along the line this summer. Here are donations from churches and individuals fallen off $15,975.44. Just what givers have dropped out, or what churches have forgotten their duty, we cannot tell. In some way there has been a serious recession in gifts the past three months; and it is evident that all our friends must take hold at once and work vigorously to save the day in July and August. O ye comfortable, well-fed, and finely clothed people at seashore, lake, and mountain resorts, will you not pause in your sailing and golfing and general round of gayety, and remember the old Board here in Boston? You at home, too, east and west, north and south, will you not send us a gift as the Lord has prospered you? Surely the Lord *has* prospered you wonderfully, far beyond the people in non-Christian lands where your missionaries have gone. Let us one and all think of our resources, material and spiritual, think of our privilege in this matter. As we study these figures below let us ask ourselves what they mean to us and to the world, and act accordingly.

THE FINANCIAL STATEMENT

RECEIVED IN JUNE

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1907	$25,009.19	$17,452.11	$618.88	$3,967.35	$3,784.25	$1,020.00	$51,851.78
1908	20,679.69	15,522.98	723.03	3,163.16	3,131.88	655.00	43,875.74
Gain			$104.15				
Loss	$4,329.50	$1,929.13		$804.19	$652.37	$365.00	$7,976.04

FOR TEN MONTHS TO JUNE 30

1907	$231,529.15	$176,994.32	$10,938.55	$40,813.51	$82,067.97	$17,030.05	$559,373.55
1908	215,553.71	169,391.99	10,501.43	38,856.88	52,998.07	16,804.48	504,106.56
Gain							
Loss	$15,975.44	$7,602.33	$437.12	$1,956.63	$29,069.90	$225.57	$55,266.99

AN APPEAL FOR FAIR PLAY

The officers of the Board are troubled to find that in urging the Apportionment Plan some churches are overlooking the fact that the gifts expected by the three Woman's Boards are not included in the sum asked of the churches for foreign missions. Accordingly they are making no plans looking to the women of their churches contributing to a Woman's Board, and in some instances are sending all their money to the treasury of the American Board. Where this is done it is a grave injustice to the particular Woman's Board concerned. We trust this has not been done in many cases, and that it may not be done at all in the future.

The reason for excluding the Woman's Boards from the Apportionment Plan is that these boards for years have been developing an apportionment scheme of their own which is working so satisfactorily that it should not be disturbed. Having taught the denomination the value of this idea, it would be unfair indeed for the Woman's Boards to suffer through the application of the idea to the church at large. We trust our pastors and church officers will keep clearly in mind that the amount asked for foreign missions is in addition to what the women of their churches are expected to contribute to that Woman's Board with which they may be affiliated.

The American Board holds the Woman's Boards responsible for all the work carried on by unmarried women missionaries, which constitutes about one-third of the entire work of the Board. The expense for this part of the work is charged against the Woman's Boards, and is collected on a strictly business basis like any other account. Having placed this grave responsibility upon the women, it would be manifestly unfair not to protect them in securing funds from their proper constituency among the churches. We plead for fair play to these women's societies. Their work in behalf of the benighted women and children of non-Christian lands is one of the brightest achievements of our denomination. Their zeal and self-sacrifice in this matter are an inspiration to all our churches, and especially to the men of the churches. Not only should they be protected in the cultivation of their proper constituency, but they should be encouraged in it.

On the other hand, it should be equally clear that for a church to send all its contributions, or the bulk of its contributions, to one of the Woman's Boards is a grave injustice to the American Board, whose separate treasury must bear the expense of two-thirds of the work, and which, as the parent organization, stands behind the administration of the entire enterprise. We would repeat the statement made in the *Herald* for February, 1906, which says: "The diversion directly to the treasury of the American Board of gifts that are relied upon by the Woman's Boards is not only no gain, but it is sure to result in confusion and serious loss. On the other hand, it is clear that churches whose only offering to foreign missions is through the Woman's Boards are failing to support the larger work of the American Board, thus bringing inevitable loss to the whole work."

The collection of funds for foreign missions under the Apportionment Plan will occasion no confusion if church officers bear in mind that it has nothing to do with the gifts of the three Woman's Boards. The women secure their gifts for foreign missions just as they have in the past.

A MISSIONARY EXPOSITION

These are days of great things for missions. With a rapidly growing interest in the world work and the hearty co-operation between denominations now possible, measures can be adopted on a scale never before attempted. There is a plan on foot on the part of the mission boards and religious bodies of Greater Boston to hold a great missionary exposition in the fall of 1909.

The enterprise will follow the general lines laid down by the great missionary exhibits held in England by the Church Missionary Society and the London Missionary Society. The plan and scope of the proposed exposition includes almost a bewildering array of educational features; tableaux, pageants, dramas, illustrated lectures, and addresses by celebrated missionary speakers standing out most prominently. Thousands of persons will participate in the exposition and incidentally receive a training in missionary history and work. Both home and foreign missions will be represented, and every distinctively Christian Protestant organization be asked to participate. The application of the exposition idea to missions has large possibilities in it, and undoubtedly Boston is an ideal place in which to try this plan which has been so helpful in Great Britain. The seat of the two oldest foreign boards, the second center of population in the United States, and with denominations working in close accord, Boston should achieve a great success in this venture. The plan involves an immense amount of labor and the expenditure of large sums of money, but we are convinced no better way could be found to further the cause of Christ at home and abroad. Such an exposition should reveal to the world the great extent and success of the missionary propaganda, and to the church it should prove a summons to far greater things in the future.

OUR FLEET IN THE ORIENT

By the time this number of the *Herald* reaches most of our readers the United States fleet of battleships will be in Oriental waters on its voyage around the world. In view of the conflicting opinions which have been expressed as to the wisdom, not to say righteousness of this move on the part of our government, we take this opportunity of expressing the opinion that this fleet will prove a messenger of peace to the people of the Far East. All that America stands for goes with these great ships, our sense of justice, our integrity, our desire to deal honorably with all men, our belief in the unalienable rights of every man, woman, and child living upon God's earth, our desire to diffuse well-being as widely as possible, our instincts for peace, our religion of righteousness and love. Why not? Cannot a battleship carry such a message as truly as a merchant ship or the pleasure craft of some multi-millionaire, or even a missionary vessel? Does any one doubt that Commodore Perry's flotilla of 1853, which opened the ports of Japan to the world and inaugurated the modern era in that empire, was a bearer of peace and good will? So may it be with this modern armada. As the ships are larger and stronger and the guns more powerful than those of Perry, so should the message they bear to Japan and China and the Philippine Islands be more potent in all that subdues the prejudice of race and contributes to the building up of brother states.

MISSIONARY PARTISANSHIP

Are we never to have done with this setting of home missions over against foreign missions, as though a man must choose between them and devote himself to one or the other exclusively? In nearly every church you will find those who limit themselves in their missionary interests and activities, who insist on taking sides between mission boards. It is not that they feel constrained on financial grounds to devote their time and money to some favored object; it is not the natural desire to have special interests—hobbies, if you will—among the multifarious lines of religious work; it is the bald, disgraceful confession that they believe in missions in one part of the world and not in another. This is what we mean by partisanship in missions; and we are anxious to do all in our power to help crush it out of the church. When the minister remarked to the senior

deacon, on the way to church, that a secretary of the Foreign Board would preach that morning, the senior deacon replied, "Well, I believe in *home missions.*" Of course he believes in home missions. What sort of a Christian would he be if he did not? But what sort of a Christian is a man who does not believe in foreign missions, and what right has he to be a deacon? Let us have done once and for all with this spirit of rivalry, competition, and exclusiveness. Let us believe in all good work in all places; and when for practical efficiency one or another of our great lines of missionary endeavor is presented in our church, let us rejoice in that work and believe in that work with all our hearts and be thankful there are so many other good things to believe in which will afford us opportunities later on.

The missionary crank in the church is responsible for a good deal of this partisanship between boards. He sometimes overdoes the matter so severely that he drives his fellow-members in exactly the opposite direction. Earnest or passionate adherence to a great cause is an excellent thing; but unless it is balanced by tact and good sense it will defeat its own end. People cannot be driven or scolded into separating themselves from good money and sending it to Africa, nor are they likely to feel the force of an appeal which leaves the United States out of the world. There are home cranks and foreign cranks in our churches, and they both keep back the kingdom. May their tribe decrease!

PRAYER AND PROVIDENCE

We have recently received an offer of a conditional gift from an aged lady who was desirous of knowing God's will as to the disposition of a sum of money which she had in the savings bank. Receiving the American Board Quarterly News Bulletin and becoming deeply interested in its contents, she interpreted it as indicating that she should bestow the money upon the Board. This simple trust in the divine leading, this acceptance of the day's events as providential, even to the receiving of a circular through the mail, impresses us with delightful freshness. It also leads us to question whether as many as formerly regard life's ongoing in this way. Why should it be an extraordinary thing for a person to interpret a circular of the American Board as a message from God? We need not claim any special divine sanction for our appeals above those issued from other benevolent societies in order to urge that in just such ways God makes known the needs of his world and calls upon his people to share their prosperity with their less favored brethren. Prayer and providence underlie this work at every point. Our missionaries are praying men and women, and would not dare continue in such responsible work unless they counted upon the divine direction every day of their lives. Letters from home and communications from the office of the Board they frequently take as answers to prayer. So also in the home administrations we strive to follow the same ideal. If we ask God to guide us in the preparation of circulars and appeals and to follow their going with his blessing, have we not a right to expect that they will be received by God's people as indicating a providential leading?

There is a special point in these words, coming at this time, in that we have sent out recently many personal appeals for financial help, lest the Board close its year, August 31, with increased debt. We can think of no special object of prayer more important than this. Shall we not pray that those who receive these letters may interpret them providentially; and if such a letter comes our way that we may have grace to discern what God would have us do?

FOREIGN DEPARTMENT

INASMUCH AS YE DID IT NOT

By Secretary JAMES L. BARTON

THERE are two distinct methods of sinning: one to act contrary to divine law, and the other to do nothing at all. The Episcopal prayer book well calls them the sins of omission and of commission. Of the two the sin of "not doing" is undoubtedly the more subtle, if not the more prevalent. To many the working motto is, "When in doubt, do nothing," and many are "in doubt" for the greater portion of their lives.

Conversation with pastors, covering wide sections of our country, reveals the fact that their greatest anxiety about the church is caused not by the members who do the wrong things so much as by those members who do nothing. The lack of vital power in the church today is caused far more by inaction than by wrong action. Not to do the right thing at the right time may cause the Church of Christ more harm by far than to commit an aggressive mistake. One of the severest condemnations uttered by our Lord was against those who did not minister to the needy in their time of distress.

In regard to missions, we find there are large numbers in our churches who seem to consider it a matter of indifference whether they take active interest or not. To them it is easy to say, "There is work enough to do at home," and pass the subject by.

In the meantime the kingdom of Christ is pushing onward into regions of darkness in the nearer and farther East, heralding its signal successes and presenting countless compelling opportunities for every Christian man and woman to have a positive share in the work. Reports come back from the fields calling for re-enforcements to take the places of the noble and self-sacrificing leaders who have fallen in the conflict or who are struggling in their fall. The call strikes upon unheeding ears, while the broken ranks abroad endeavor to close up the gaps with their depleted forces, straining themselves to the utmost as the conflict proceeds. Where must the responsibility rest for these gaps at the front and the tottering steps of those who are endeavoring each to do the work of two or more, in constant peril of early physical collapse? Surely upon those who do not respond to the call and who might do so if they would. They have it in their power to relieve the terrible strain, but they choose to remain inactive; and "inasmuch as they did it not" the tragedy goes on.

Further than this, there is the call for more money with which to support workers and sustain the institutions at the front until they can become so naturalized that they will be wholly self-supporting. These funds are as essential for the success of the work as is money for the conduct of our churches at home. The amount already given is a gracious tribute to the devotion of a great number of devout souls in the churches, some of whom to our knowledge give until it causes them real physical privations. These hear the calls that come, and respond as Peter responded to the call of his Lord, as the widow yielded her entire living under the guidance of her sensitive conscience. No words

of commendation need be offered to them, for already they have had the approval of their Master and they are sharing in this service the joy of their Lord.

What shall we say of that other, even a larger number of the members in our churches, who hear the same cry of need, but who do nothing? It is not because they lack the ability, for in all our prosperous country where can there be found in our Congregational churches a single soul so poor that some response could not be made? While there may be a few of these, surely the number, in comparison with the entire church membership, is small. What of the rest, many of them abundantly provided not only with the necessities of life, but with its luxuries, who fare royally as they enjoy life in a Christian country, surrounded by the blessings of a Christian civilization? To the most of these the expenditure of a few dollars for any thing personally desired causes no hesitation. At the same time there come from the workers at the front, sent there by the churches to do their work, appeals for a little more aid to help at various points as special opportunities and necessities arise. One missionary in India writes: —

"It is now thirteen years since our money famine began. May we not hope for a time when we shall be able to do something in some degree adequate to the circumstances in which we are placed? In one locality, in three adjoining villages, people to the extent of about two hundred have signified their desire to become Christians, but what can we do with them if they come? Do the American churches wish me to go there and ask these people to become Christians? Do they really want it enough to make it possible for me to do it?"

Another writing from a different country says: "We have been compelled to close up several of our stations which were full of promise, and to refuse to listen to calls for entering opening doors, for lack of funds."

Still another on the other side of the world from the last: "In twenty years I have not had to do with the opening of another outstation of greater promise; I think I may say, not another of so great promise. Are we likely not to be able to keep on in this place of rare promise? What hope have we of being able to open other similarly promising places from time to time?"

A training school for boys, the only Christian training school for young men in the country, is now facing the question of closing down one quarter of the school because of the lack of a few hundred dollars. In another mission the missionaries have been asked to take an active part in the conduct of the Christian training school for the education of young priests preparing for orders in the Gregorian church, and ask if $200 can be secured to enable them to enter upon this highly influential line of work. In Africa a missionary family has no house in which to live that is even decent, and asks if the Board will not put a roof over their heads, and give them a place for a home that will not be a constant menace to health and life. A physician trained as but few of our American physicians are trained for their profession is operating upon his patients in a room unfit for an American stable, and his patients are kept in places not so good, while he waits for us in "God's country" to hear and respond to the call.

A missionary writes: —

"I have been struck in journeying about over my large field to note the inevitable results of years of reduced appropriations. To see a little company of hereditary servants meet to worship their God under a tree, in the presence of their sneering and highly amused masters, and to hear, as I have heard, the Christian women say: 'We are ashamed to come and sit here under this tree with all these Hindu men about making remarks about us; if you will build a church we will come

to worship, but we cannot come here,' it gives a new significance to the simple statement that there is no prayer house in such and such a village. Then, again, to see the inexpressible need for more teachers, and to realize that the teacher is already overburdened, and consequently can give more here only by taking it away from an equally needy congregation yonder, leads one to exclaim in the words of the old couplet: —

> And shall we ever live
> At this poor, dying rate?

For, on the one hand, there is nothing but a sense of starvation, a condition of famine, in which it is impossible to make any effort beyond the simple preservation of life. On the other hand there are marks of life. It is not a little thing to have a congregation of the most advanced and cultured Christians say, 'We are ready to suffer the loss of our property and to go to jail, if need be, for our Master's sake'; but when a company of people just coming up out of the 'horrible pit,' which is the lot of the Indian outcaste, say this in the presence of a loss of property equal almost to the combined earnings of the whole community for a period of two months, and in the immediate prospect of a trial on a false charge before a magistrate, it shows that there is life."

We come back to the point from which we have departed. In the face of facts like these and a hundred more that might be quoted, we ask, Where does the responsibility for these conditions lie? Surely not with those who have given and are giving to the limit of their ability. It must surely rest upon those who hear the call but who decide to do nothing. That one cannot do it all or even all that he desires to do can be no excuse for having no personal part. These conditions remain, inasmuch as the members of our churches do it not unto these, our waiting, needy brethren. It is a serious thought that it is not only our brethren in Turkey, India, China, Africa, and the other fields of our Board that are calling for our aid, but it is Christ himself; and by responding to the call as God has given us opportunity we can serve also our Lord.

FIELD NOTES

The Asia Minor Medical Association

(*Turkey Fields*)

The following sketch of this body is given by Dr. H. H. Atkinson, of Harpoot, its secretary: —

"The American Board has a staff of medical men in Turkey in whose work all interested in missions take satisfaction. Their work as individuals was good, but no attempt had been made to band them together for mutual helpfulness until the year 1904.

"All acknowledged the usefulness of such an organization, but the obstacles seemed insurmountable. Asia Minor is a large country, with few railroads, slow posts, and slower traveling, which is expensive because of its slowness. The gathering of these medical workers together for a meeting even for only once a year was impossible. The Turkish government forbids printing or duplicating anywhere outside of Constantinople and Beirut, and there only under the most rigid censorship. This forbade the publishing of a missionary medical paper, which would be the most natural method of intercommunication. With annual meetings and publishing cut out, how could an association be formed? It was indeed a difficult problem, and undoubtedly hindered the organization of the association for many years. In 1903 the plan in outline was suggested to the various workers for their approval or criticism. All were interested, some skeptical, but most hopeful, and instructions

were given for a constitution to be written and presented for adoption.

"This provided that all physicians sent out by the American Board of Commissioners for Foreign Missions to Asiatic Turkey, and thus associated with its work, should be eligible to membership; that each member shall make duplicate copies of his annual reports and mail them direct to each other member of the association; that a Round Robin consisting of a contribution from each member shall go in turn to each; and that once in three, five, or more years there shall be a meeting of the association at such time and place as may be decided by a majority vote.

"The organization was completed in 1904 with fifteen charter members, and the Round Robin began its first round with the beginning of 1906. Three years have now passed, enough time to estimate its value. Many, but not all, have sent their annual reports to the other members. All have taken much interest in the Round Robin and have contributed to it regularly. The first was largely introductory. Each succeeding one has been more interesting and helpful. It is now well on its fourth round. The first meeting of the association is planned to be held in Aintab during the summer of 1908. A majority of the members are planning to attend, and also several friends from the Presbyterian Board and various English and German societies. It promises to be a helpful meeting.

"The organization of this association marks a new departure in two respects: it is perhaps the first medical association with a membership entirely of missionaries; it is also the first medical association to rely almost entirely upon a circulating letter as its *modus operandi*.

"The association's future is bright. It is hoped that all Christian people will pray for its long-continued helpfulness and for each of its members."

MARSOVAN HOSPITAL WARD

Starting in at Otaru

(*Japan Field*)

Rev. S. C. Bartlett devotes his Report Letter No. 3 from Sapporo station almost wholly to Otaru, to give some idea of "how a missionary goes to work to get a footing" in a new place. Otaru is now the largest city in this field, "absorbing the business of older Sapporo and Hakodate at an ever increasing rate." Mr. Bartlett's work in this "raw, growing city," with "its mud, confusion, lawlessness, and greed," combines preaching once a Sunday for Mr. Takahashie, "the earnest, intelligent, industrious, and lovable pastor of the little, growing church," teaching younger boys in Sunday school and older ones in a week-day Bible class, with work as English teacher in the government Middle School. In the weekly neighborhood meetings, held in different homes, he finds non-Christian neighbors usually in attendance. The daily newspaper of the place, said to be the best north of Tokyo, opens its columns to missionary contributions. With all this to occupy him, he finds little time for touring or for holding street meetings, which have had to be discontinued in spite of their seeming value. The completing of repairs on the church building, by which its seating capacity will be more than doubled, is

looked forward to as promising increased attendance.

Life at Sholapur Station
(Marathi Field)

In his Report Letter No. 7, Rev. M. A. Peacock gives a picture of mission life at the Sholapur station. He begins by describing the weather, which he says, however, they "almost never speak about" in India. The days and nights resemble each other so closely as to make the subject monotonous. Certainly a temperature ranging from 100 to 105 degrees must have a good deal of monotony about it. Such continued intense heat compels the missionaries, especially for the sake of their children, to vacate their stations for some cooler mountain resort. There the semi-annual meeting of the mission is held.

An unusual feature of the medical work has been the visit from Dr. Tupper for the purpose of getting special practice in his specialty as an oculist after study at Vienna. His assistance of Dr. Beals has been very valuable.

As indicative of the poverty of the people, Mr. Peacock tells of a fire in a neighboring village which had destroyed the grass roofs of the houses. These, though very inexpensive, still cannot be replaced by the people themselves without help. He speaks of the village people as very "interesting creatures." They express their delight at the coming of the missionary like so many children, and stand about with the curiosity of children to watch the eating and other details of the visitor's conduct all the time he is there. Upon visiting the schools the parents commonly take the disciplining of their children in charge and vigorously insist upon their behaving themselves. Uncleanliness among the people is one of the greatest obstacles to surmount. When they know that their wells are infected they are slow to take precautions by boiling the water or even cleansing the well. They evidently think that the missionaries make much of a small matter in "preaching the gospel of cleanliness whenever there is an opportunity."

LETTERS FROM THE MISSIONS

SOUTH CHINA MISSION

THE HEUNG SHAN DISTRICT

The following from Rev. Charles A. Nelson, of Canton, gives some news of recent travel in an outlying region: —

"For the past week I have been touring in Heung Shan, a rich and fertile district lying between Hong Kong and Macao. On my arrival in Shek Ki, the first outstation, three men from the city police force had applied for baptism. They had been regular in attendance on church service, for their comrades who are not Christians are quite willing to exchange hours with them, and their captain makes no objection to their becoming Christians.

"Lem Pin is another outstation, fourteen miles away. The road is good and travel on it is pleasant, for it winds through the rice fields and vegetable gardens, up easily climbed hills and in the midst of beautiful scenery here and there, as the road is mostly in a valley, with hills on either side. There had been an abundance of rain, and the farmers were busy plowing and harrowing in mud ankle deep and in setting out the young rice. This is all done by hand, and with remarkable speed and precision. I discovered that in China, at this season, there is no rest for the farmer and his helpers even if the rain comes down, for rain they must have in order to get their fields ready, and the planting can be done in the rain as well as in the sunshine. The laborer has only to put on his shield of bamboo leaves for his back and work away. Sometimes a similar shield is provided for the buffalo when

RICE CULTURE IN SOUTH CHINA

plowing. I saw acres of cabbage, well headed and fine looking, also beds of lettuce and long rows of string beans and golden melons. The potatoes, Irish and sweet, had already been harvested, and were in the markets for sale. I met women and men carrying bushels and bushels of apricots to market.

Grave Worshipers

"It was the season for the Chinese *Tsing Ming*, or worshiping at the graves. The high places are generally set aside for cemeteries. Here we could see men, women, and children at work in repairing the graves, or in worshiping and in feasting before the tombs. No one seemed to be sad; on the contrary, all were more or less happy, especially the children.

"At Lem Pin I had the pleasure of receiving another police who had been on probation three months, also an old man, now the only Christian in his village. Lem Pin has proved a hard field, for, though we have received a few into the church, most of those have gone abroad. They return occasionally, but only remain at home a year or two.

Visiting in Homes

"On two successive days I visited people in about a dozen homes. Out of this number, five had no idols in them. In one home where the idol had been were the words, 'God bless our home,' and on either side the Lord's Prayer and the Ten Commandments. In all the homes I visited some member or members had been or were abroad, and the decorations on the walls were proof positive. All sorts of pictures and advertisements hung on them, and not a few Christian mottoes. In a small village with 1,000 inhabitants we visited the only Christian there; but the 999 did not persecute, though he was a pronounced believer, known to be one, for he had gathered little children about him and had taught them Christian hymns.

The Boycott

"While in the country I heard much about the *Tatsu Maru* case and the

boycott of Japanese goods, but mostly from the student class and from those who can read newspapers. But as only one in a thousand sees or reads a paper, it is not at all probable that the masses will concern themselves much with it. The talk about it will gradually cease, thus proving what a student in the Christian College stated in his address before the class. He said, 'We Chinese have no perseverance; we begin a work and leave it half finished.'

"I heard one man say that as long as China had no constitution no real progress could be made. I am afraid the Chinese need a great deal of hard schooling before they can appreciate the value of a constitution. But China is not without hope. She is making real progress along many lines, but the mass is so large that it will take a long time to leaven the whole lump."

MADURA MISSION

PRESENT FEATURES

Rev. C. Stanley Vaughan, of Manamadura, writes from Kodaikanal: —

"One of the most striking characteristics of the work at present, and perhaps on the whole the most significant, is the increase of persecution. This is due in part to an increased appreciation of the fact that Christianity means emancipation for those in bondage on the part of the hereditary lords and masters of India's numberless slaves. In several villages there are indications of an increased determination to keep the outcaste down. Villages where for years Christian and Hindu have lived side by side in peace are today the scene of some of the most galling kinds of persecution. In this way several of our congregations have been called upon to suffer the loss of property and, in some cases, severe bodily injury. This has been endured for the most part in a spirit which speaks well for the reality of the work of grace which is going on among our people. Another characteristic of this persecution is its association with the general unrest of the country. Indeed, it may almost be said to grow out of it, since it is the lessened respect for the inherent authority of the foreigner which furnishes the occasion for it. There is nothing in it, however, which the cause of Christ need fear, and the final result will, I am convinced, be a stronger church and a deeper life.

"Still another characteristic of the work today is the door of opportunity which is open before us, a door into which we are unable to enter. I mean opportunity for expansion. Of course, if a congregation come and fling themselves upon us we make the best shift we can to care for them by giving them a small fraction of an already much divided catechist and by visiting the village as we are able and worshiping with them under their tree, but beyond this our hands are tied. Not a tour but there are requests for schools or news of people who are interested and have shown some desire to become Christians, but to all these we must turn a deaf ear and try to keep alive what we have. It is of the mercy of God and naught else that under such conditions his cause can continue to advance; but what might that advance be with funds!"

JAPAN MISSION

WORK WITH STUDENTS AND TEACHERS

Rev. C. Burnell Olds gives the following account of an important new feature of his work at Miyazaki: —

"There has recently been quite a demand by normal school students for instruction in English and instruction in the Bible at the same time. To meet this the experiment was made of organizing the students into classes of six each and giving them first some pure English instruction from the reader for half an hour, and then some Bible instruction for forty or forty-five minutes in Japanese only. The experiment worked so well and the demand was so great for this kind

of teaching that six different classes had to be formed, and, as there were not days enough to go around, two classes are doubled up and come together for the Bible instruction. Thus there are about twenty or twenty-five men on an average each week who come to my house, and they get a good deal more Bible than they do English, enjoy it, and keep on coming. It is rather early to look for marked spiritual results, but of the number who have been coming many have formed the habit of attending church who never attended before, and two of the number have applied for baptism. This interest is the more remarkable inasmuch as the students of normal schools generally are considered very hard to reach, and inasmuch as the principal of this school has been not only out of sympathy with Christianity, but even openly hostile to it. A new principal is to be instated soon, however, and the conditions for successful work ought to be still further improved.

MIYAZAKI CHURCH

"In addition to this I have work in the Middle School two afternoons a week. The request came first to give the students of the senior year two hours of English teaching each week. Thinking it might furnish an opening for something else I accepted, and before very long was approached by the head English teacher with the request that I teach the English Bible to the English teachers of the school in connection with my other work there. So for four or five weeks I have been giving them two solid hours of Bible teaching, and all six of the English teachers, together with the principal

AFTER THE ORDINATION

of the school, have attended and have been most enthusiastic listeners.

"Another fruitful work has been the teaching of a bright young fellow who has been coming several times a week

THE MIYAZAKI MISSIONARIES

Mr. Olds Mrs. Clark Mr. Clark
Mrs. Olds Horace Olds

for some time for instruction in English Bible, with the result that he now asks for baptism.

"An interesting occasion at the Miyakonojo church was the ordination of the pastor, the dedication of the building, and the beginning of a special evangelistic campaign."

MISSION TO THE PHILIPPINES

SANTA CRUZ

The June *Herald* reported the arrival of Dr. and Mrs. Sibley at Davao, and the hopeful outlook for the mission. In a later letter, dated April 14, Dr. Sibley reports a tour taken by himself and Mr. Black on horseback to Santa Cruz, during which they were much hindered by the swollen rivers which prevented their crossing. He writes: —

"We spent the night in Santa Cruz with an American planter. Early in the morning we were up. Mr. Black held a religious service in a little *ripa* house that they use there. At eight in the morning, with no previous notification of our coming, no bell to call the people, no regular time for services, and yet at that early hour almost twenty-four souls, all Filipinos, gathered there, and listened with intense interest to Mr. Black. It was a service that would do you good to see. There is the beginning of a splendid work there. Mr. and Mrs. Black have quite an influence on the people at Santa Cruz, more so than at Davao. Catholicism is not as strong there, and the field is ripe right now.

"With a launch Santa Cruz could be worked from Davao; a good launch would take us all down there in less than three hours, and we could hold one or two meetings, and have dispensary hours, and go and come all in one day. The trip could be made systematically each week regardless of rains or tides, and my judgment is that a church could soon be organized there. Santa Cruz is the center for Bogoboes, one of the largest and best tribes here. As it is now, to go on horse requires a whole day, and one can't be sure of going on the day assigned on account of rain and tides. So you see the importance of a launch here.

"After the service we went around the town and saw a number of sick people, prescribing for some. We have to carry our own drugs, etc., as there are no drug stores here. There are many very good reasons for using Davao as a base for the mission compound. One reason is that right back of Santa Cruz there are accessible mountains, some four to six thousand feet high, where a summer house or semi-sanatorium could be located. Such a place would be of great value to this whole district, and would insure us all better health."

EUROPEAN TURKEY MISSION

SCHOOL WORK AT MONASTIR

Dr. J. Henry House, of Salonica, one of the trustees of the girls' board-

GIRLS' BOARDING SCHOOL AT MONASTIR

ing school at Monastir, has recently been visiting that institution upon which he comments as follows in one of his letters: —

"I am pleased to report that the school seems to be moving on smoothly and well. I always admire the orderly ways of the girls, and it is quite wonderful the ability they attain in a very short time to talk the English language. I found young girls reciting with considerable freedom their lessons in English. They also seemed to be making very fair progress in their lessons. They were a nice-looking company. I always feel a great satisfaction that our girls can have the benefit of such an orderly and well-managed school. I could wish that there were more pupils to enjoy its privileges. The numbers this year are twenty-seven boarders and fifteen day scholars.

"I was sorry to notice that both of the American teachers looked somewhat worn and wearied, and I do hope that the summer vacation will bring them the needed rest and refreshment.

"Let me add a word about the beautiful premises of the girls' boarding school. The front yard, with its green grass and tall, stately, shade trees, is a very refreshing sight, and the covered veranda at the entrance of the building is an attractive place to sit of a summer evening. The buildings are kept up in good repair, and furnish an excellent equipment for the school in its present size. An excellent improvement is contemplated this summer in the building of a good cistern for rain water."

The Orphanage

Of another institution in the same city Dr. House also writes: —

"The orphanage is an interesting place. It is certainly a most excellent work that Miss Haskell is doing there among these children. She has had a very hard year with the terrible eye disease which has prevailed among the children. I felt a great sympathy for her, as I realized just what she has been through. The institution needs a permanent head if it is to be a success, and it does seem that our mission,

every mission indeed, should have *one* orphanage."

A Tragic Chapter

In the same letter Dr. House tells a story which gives an idea of what the missionaries, especially in Turkey, are forced to witness among the people for whom they work.

"Here is a sample of one of the sad tragedies upon which we are called upon helplessly to gaze, unnecessary tragedies one would think, but unfortunately all too common here:—

"A few years ago one of our friends, a simple villager of Todorak, some twelve hours to the northeast of Salonica, removed to the city of Drama in the hope of bettering his poverty-stricken condition. He was a rude carpenter by trade. His removal to the city could hardly be said to have been a success, as he was obliged to work too much without pay. Perhaps it was six years ago that I found him without work, and with only a few cents in his pocket. I urged him to do something even if he did not make anything, as idleness was a great evil, and I feared for him if he remained in that way. I advised him to take his hatchet and make the little, braided stools which are sold for a few cents and are much in vogue among the poor here. He took up with my advice, spending the few cents left him in material, and he more than doubled his money; and so he went on until he had a shop of his own, filled with material and stools. Then he went into partnership with another friend, and together they insured their stock to the amount of its value after an inventory. Afterwards, and before the insurance ran out, they separated, and it did not occur to the man to say to the insurance company that they had dissolved partnership. Not long ago the shop burned up.

MONASTIR ORPHANAGE

Over his rented shop some bad women were housed. They testify that the fire came from his shop. On the other hand the man had witnesses that he had not been in his shop for hours before the outbreak of the fire. We all have perfect confidence in the honesty of the man, and that he could not have been to blame for the fire, and yet this man was arrested, tried, and on circumstantial evidence, in spite of the witnesses to an alibi, was condemned to 101 years' imprisonment. We were shocked beyond measure and felt that we could not have it so, but what can we do to help such a friend and brother even though we believe him to be entirely innocent?"

INDIA

A STORIED SCHOOLHOUSE

The following sketch is from the pen of Dr. S. A. Winsor, resident surgeon in a large Indian hospital. He is the son of Mrs. M. C. Winsor, who so efficiently superintends the work of the American Board's mission at Sirur, Poona District: —

Modikhana

"Far from the beaten track of globe-trotters, on the sun-scorched plains of the Deccan, is situated a dreary little Indian village known as Sirur. Never has the bustle of the factory disturbed its rest nor the shriek of the engine broken its slumber, but in common with many similar villages its peaceful life has dragged on for ages. So ancient are its dwellings, with their crumbling walls and tattered roofs, that they suggest an antiquity greater than the little brown hills that fringe the village on every side. On the outskirts of this village is a courtyard formed by a wall of mud-built houses. A massive gate covered with many crusts of paint forms its only entrance. Tradition has forgotten who built it; but in the latter days of its existence the Duke of Wellington was known to have used the yard for his elephants and to have constructed the huge tank, which lies buried in the garden, as a drinking trough for them. From that day to the present it has been known as the Elephant Stable or Modikhana.

"After the elephants left, a family of Brahmans took up their abode under its protecting eaves. A marble image of Ganpati was installed in a shrine by the massive gates, as the keeper of the hearth and guardian god of the household, and he was tenderly cared for while many generations of Brahmans enjoyed his protection, and especially the offerings which were brought him by the poor. But time wore on; the Brahman family moved out; the god was neglected; grass grew over the courtyard, and a huge serpent took up his abode in the tank.

"By and by another family moved in, and since then many others have come and gone. The god at the gate has suffered many tides of fortune, but the last has been the worst of them all; for some twenty years ago the old quadrangle was leased for a school, and at present it comfortably serves the purpose of a dormitory. The shrine by the gate has been walled in

GANPATI

and all relics of Hinduism carefully obliterated.

"The boys who live at Modikhana are the famine orphans of the *Christian Herald*. There are about a hundred of them, from little fellows knee-high to fine, strong, manly youths with well-trained muscles and active brains.

"The life of these boys is so primitive and simple. Their food is of the simplest sort, with but two meals a day. Their clothing is composed

of a coat and the garment known as the *dhotar*, which admirably does duty for trousers. Caps cover their closely cropped heads, and bare feet are always more useful than shod, at least to the native carpenter.

"At seven in the morning the bell rings for school. The morning hours, until half-past ten, are devoted to learning a trade. The afternoon from twelve to five is spent in pursuit of book knowledge.

"Those who graduate from the school have no difficulty in earning a living, often making fifty to seventy-five cents a day in a land where the day laborer gets but six."

MANCHURIA

IN THE WAKE OF WAR

Our older readers will remember something of the remarkable religious interest reported from Manchuria ten or a dozen years ago, when the work was prosecuted by the United Presbyterian churches of Scotland and Ireland, and afterwards in connection with the United Free Church of Scotland. Since that time three great catastrophes have befallen that region, causing desolation and the breaking up of homes, and the interruption, if not the destruction of missionary work. The first catastrophe was the Chino-Japanese War; the second was the Boxer uprising in 1900; and last was the Russo-Japanese War, this being the worst of the three, destroying farms and towns, leaving the people bereft of their homes and their property. The missionaries were compelled to flee for their lives and the Christian population was scattered, many of the church members losing their lives and some of them denying their faith. It would seem as if Satan were let loose upon this stricken district of Manchuria.

But of late there have come tidings of thrilling interest, showing that the seed of the Word has not been destroyed because the plowshare of war has passed over those fields. In Mukden there has been a most notable revival within a few months, as reported in the *Herald* for May. The influence of that revival has extended to the region roundabout. Rev. James Webster reports the visit of volunteers who left Mukden, having been greatly roused by the religious interest there, in order to visit some twenty outposts in villages or market towns for seven to thirty miles from the city. In each of these outposts there was a place of worship and the embryo of a church. We can only report the story of one station, which may be taken as a specimen, Tuerto, about thirty miles southwest of Mukden. This place had been swept by the contending armies, and churches were used as barracks by the Russians and torn down for fuel by the Japanese; but some of the men who had in that bitter experience denied their Lord had acknowledged their sin and vowed allegiance to Christ. Here Mr. Webster, with a native doctor, Dr. Liu, came and told the story of the wonderful work at Mukden. The people listened in wonder, but for a few hours there seemed to be no special impression produced. But the next day, at the beginning of the meeting, Dr. Liu suggested a time of silent prayer, with permission to any one who felt disposed to pray aloud. Here is Mr. Webster's account: —

"Presently a sob from a man in the front seat, and a broken-hearted prayer for mercy. Another followed in the same way. Several men were weeping. Then a man came up from the back seats, saying, 'I wish to speak.' He was the principal deacon of the station. His first few words were spoken with difficulty, but he gained control of himself and said: 'You all know me. For years I have been passing as a good, sincere Christian man. I am nothing of the sort. On former occasions I was glad when a missionary or an evangelist visited us. But when I heard of this visit I didn't want it. Somehow I felt this was not an ordinary visit. Yesterday, when hearing of the Mukden meetings, I was greatly troubled. Last night I could not sleep,

thinking of my sins. I cannot bear the burden any longer.' He fell down on his knees in an agony of weeping and poured out his confession in prayer, the prayer of an utterly broken and contrite heart. He besought us also to pray for him. Immediately the whole meeting broke down, and for a considerable time every one continued to pray aloud. One after another rose and, weeping, confessed their sins and begged us to pray for them. For three hours this went on. Frequently Dr. Liu or I would repeat a passage of Scripture or point a distracted soul to the Saviour. But there was no formal address, only prayer. One dare not write what those broken and contrite hearts poured out before the Lord. It were sacrilege so to do. The sense of guilt was sometimes overpowering. For the first time in their lives they seemed to feel that they were face to face with a holy God, and that, however painful the process, they must make full confession before him. What seemed to trouble many was the memory of what they did at the Boxer time. How often did we hear men weeping bitterly as they confessed their denial of Christ then! 'Not only did I worship the idols myself,' sobbed one poor fellow, 'but I led my mother to the temple and made her do the same, and she is dead.' And he refused to be comforted.

"The evening meeting was a repetition of the morning, burdened sinners pleading for pardon, men who had been blessed themselves pleading for their relatives; confession, petition, strong crying and tears. 'Weeping may endure for the night, but joy cometh in the morning.' And on Friday morning the tone changed. There was the same spirit of prayer; everybody wanted to pray. But the prayers were more songs of praise than anything else; so different from the old prayers, the well-known, well-worn formula that has done service since their baptism. In this, as in other matters, 'old things have passed away, all things have become new.'"

Other places were visited and meetings of similar character were reported. The whole region seems affected most powerfully, and the promise of farther extension of this remarkable wave of religious interest is most cheering. Spiritually these are great days for Manchuria.

THE PORTFOLIO

White for the Harvest

Last November a large number of Roman Catholic fishermen in one of the seaside villages, thoroughly sick of Catholicism and the exactions of the priests, begged me to receive them into our church. I went to the place and found them fine, strong people, capable of being developed into a vigorous, active, Christianizing agency. Though the Romanists had had them and their ancestors for 300 years, they were pitiably ignorant of the most familiar stories of the Bible. They knew much about the Virgin Mary, Joseph, and Peter, but little or nothing about Christ and his sayings. They were well up on St. Ignatius and the early fathers, but they were ignorant of St. Paul and his writings. Heretofore I have left the Roman Catholics alone, as they have at least succeeded in stopping the people from worshiping idols. But they now worship the images of the Virgin Mary and others, so I feel that we have almost as much a duty in regard to these ignorant people as for the Hindus themselves. What to do with all these new people is a perplexing question. As they were breaking away from their relatives there would be losses in business, besides severe persecution, so they could not contribute much to the building of a church. Nor could they help to any extent in the payment of the salary of a catechist, who must be one of our ablest and highest paid men. But we

have taken hold of the problem with energy and put up a small, thatched shed, which serves as a temporary church and schoolhouse. It is a source of a great deal of scoffing merriment on the part of the Roman Catholics as they compare it with their own cathedral-like structure. Notwithstanding many adverse circumstances, these new converts are brave, courageous, and happy in their new life. How to get means to properly man the village and provide them with a suitable place for worship and a school is the hardest question of the year.

Report Letter of Rev. James C. Perkins, of the Madura Mission.

The Japanese Attitude toward Religion

Nothing is more remarkable than the manner in which the attitude of the Japanese mind towards religion has changed. Today the study of religion is regarded with favor as part of a thorough education. Looking back over our past history, we find that the majority of our people have derived their religious sentiments and opinions from three sources, namely, Confucianism, Buddhism, and Shintoism. Since the beginning of the Meji era Christianity has been regularly taught here, and so today we have four religions in the country. Two of these, Shintoism and Confucianism, are essentially "present life" religions; the other two are "future life" religions.

From "The Japan Weekly Mail" for June 6, 1908.

Open Doors and Adversaries

Never since Christian missions began have such world-wide opportunities been given for the extension of Christianity as recent years have brought. From south and east and west the ways have been opened up deep into the interior of Africa for the messengers of the gospel; Japan seeks a new religion; the Chinese giant has awaked out of his sleep of centuries, and is thirsting for Western culture; through Korea a mighty Christian movement is passing like a spring storm; and in India there is beginning a striving for national independence such as did not exist before — divine signals in the history of the world that the time is fulfilled for great missionary action.

Where there are open doors there is, as Paul experienced, no lack of adversaries. With missionary opportunities are associated missionary dangers, and victory can only be won through conflict. In Eastern Asia, where now the hottest battle will be joined, on the one hand the influences of an irreligious Western science threaten the nations, rooted in their traditional heathen view of the world, with moral chaos; and on the other hand the older cultured religions, idealized and almost transfigured with flattery by European scholars, threaten missions with new temptations to syncretist formations. The striving for ecclesiastical independence in the native Christian world, while gladdening in itself, exposes the church to disorder and Christianity to the danger of a religious and moral relapse should an unwise doctrinarianism grant complete independence from the missionary administration where maturity of religious and moral experience and character has not yet been reached.

All this taken together shows us that the present great missionary time is also a very critical missionary time, and that it demands men who will redeem the present great missionary opportunity with courageous faith and a resolution ready for sacrifice, and who will no less with believing loyalty and the wisdom taught by the Word of God overcome the manifold temptations which threaten the very life of Christianity and of missions. It is apparently just missions which are to furnish the touchstone by which will be proved the different religious values of the old apostolic gospel and the new humanistic Christianity.

Extract from presidential address at the Thirtieth Missionary Conference in Saxony by Dr. Warneck, of Halle, a foremost missionary expert of today.

THE BOOKSHELF

The Kingdom in India. By Jacob Chamberlain. New York: F. H. Revell Co. Pp. 301. Price, $1.50 net.

A very live and interesting book by a veteran missionary, orator, and writer. With reminiscences, thrilling experiences, and profound observations of forty-eight years of service in India, in the story style, it inspires and thrills at every turn.

When he says: "Delicious glimmerings of light we do find in the Hindu sacred books, but only by patient search; we rejoice in them though we combat the system," it is the sympathetic student of Hinduism who speaks. A Brahman once said to him: "Sir, whence did you cull these beautiful utterances? I never knew that our Vedas contained such gems." The doctor truly adds, "He knew not the weeks and months of patient toil required in searching through bushels of rubbish to find those pearls."

The chapter on "The Bible Tested in India" is full of exciting incidents of hairbreadth escapes. A pathetic story is the brave struggle of Benia Row, deprived of his reason by poison which his own mother gave him to prevent him preaching the gospel. The faithfulness of little Siromoni, escaping from her persecutors after six months with a heavy block riveted to her ankle, challenges our highest admiration for the sturdy persistence of the so-called passive Hindu.

The optimistic interpretation of modern movements towards unity in the church reveals in this man of full years an aggressive and courageous heart. It is fine to read the declaration to the question asked of him, "Do you anticipate that the present large percentage of increase of Christians in India will be maintained?" He replies: "Emphatically, no! I do not anticipate that the present even large increase will continue until all India is converted. I look for still greater things than these — even the reaping of such unprecedented spiritual harvests as the farmers in Western America are now reaping of wheat."

This book should be in every library of mission literature.

F. E. JEFFERY.

The New Horoscope of Missions. By James S. Dennis, D.D. New York and Chicago: Fleming H. Revell Co. Pp. 248. Price, $1.00 net.

In times when astrology was taken seriously by people generally, and was not merely the plaything of a curious few, the horoscope was an earnest attempt to map out the course of a life by observation of phenomena coincident with its birth. As the title for a book which undertakes a fresh survey of the mission situation and outlook in the light of today, it is striking. And it is apt, at least in so far as it serves to bring out certain principles upon which forecast of Christian missions must always be made.

First of all, as with the horoscope, there must be re-observation of the birth hour and what was coincident with that. If ever the future of Christian missions is to be correctly read, it must be from the point of view which was Christ's at the beginning. This gives focus to the outlook and puts all in proper perspective. Such is the character of Dr. Dennis's first chapter, "The New World Consciousness." It traces in the thought and activity of this generation a growing sense of world-wideness belonging to human interests and relations of nearly every kind. It is political; it is commercial; in less degree it is social. But it is philanthropic and increasingly religious. And just in the degree that the religious consciousness of today is becoming world-wide it is recovering Christ's own point of view. "The mind of the world-conscious Christ," as Dr. Dennis calls it, is what gives

clearness and correctness to the mission outlook in this latest age.

Another principle of Christ's at the beginning, which reappears in the modern missionary outlook, is brought out in Dr. Dennis's chapter, "Fresh Annals of the Kingdom." It is the even balance he kept between the individualistic and the socialistic in his dealings with men. Jesus never lost sight of the individual in his solicitude for humanity in the mass. To his world-conscious mind there was no such thing as a hiding of the trees by the thickness of the forest. The kingdom of God as he brought it upon earth was the redeeming of society by newness of spiritual life in individual souls. As Christianity spread in the world this principle fell into disuse. After 300 years, when the Roman empire became Christian under Constantine, the process was more a change of imperial policy than it was of personal life. In the conversion of pagan Europe to Christianity, the unit was the tribe or the province rather than the individual man. This tendency reached its extreme in the methods of the Spanish missionaries with the pagan peoples of this new world. To plant the cross on a shore was to claim it for Christ. If it were a small island without harbor, the cross was simply waved toward it in passing. The new birth of Protestant missions a century ago was a complete recoil from that extreme. Interest was aroused in non-Christian peoples as so many millions of perishing individual souls. Their social interests and well-being were little thought of in comparison with their eternal destiny. Gradually through the century, more rapidly in recent years, the pendulum has been swinging back from that extreme. The missionary outlook today has regard alike for the individual and the social sides of humanity's need and of the Christian gospel as the one message sufficient to meet it. There is special value here in this latest missionary book from Dr. Dennis's pen, as also there is much else of worth.

THE CHRONICLE

Arrivals in this Country

June 11. At Seattle, Rev. and Mrs. W. L. Curtis, of the Japan Mission.

June 23. At Boston, Miss Fannie E. Burrage and Miss Stella N. Loughridge, of the Western Turkey Mission.

July 8. At New York, Dr. and Mrs. C. D. Ussher, of the Eastern Turkey Mission.

Departures

June 20. From Boston, Rev. Morton D. Dunning, returning to the Japan Mission.

July 11. From Montreal, Rev. and Mrs. Albert W. Staub, to join the Shansi Mission (see page 358).

Arrivals Abroad

May 11. At Cesarea, Turkey, Miss Adelaide S. Dwight.

June 2. At Valvettyturai, Ceylon, Rev. G. G. Brown.

Marriages

June 9. At Alda, Neb., Rev. Albert W. Staub and Miss J. F. McIntosh (see page 358).

June 24. At Madison, Wis., Dana I. Grover and Charlotte E. White, under appointment to Japan.

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In the June *Herald* were a few sentences quoted from a letter of Mr. George H. Rust on his return from a nine months' visit to mission fields as a member of the layman's commission. Shortly after came the sad news of his sudden death at his home, 1114 Hennepin Avenue, Minneapolis, Minn.

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August 6 is the date when Secretary Barton is expected to return from the meetings he has been attending in London and Edinburgh and Treasurer Wiggin from his visits to the missions in Turkey. Communications from him and from Dr. Peet in Constantinople, dated June 27, report Mr. Wiggin in "perfect health," coming back "with a lot of information and a new lease of strength."

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch. 51 66
Bangor, 1st Parish ch., 75, Central Cong. ch., 75, Hammond-st. ch., 75, all toward support of missionary, 225 00
Belfast, 1st Cong. ch. 25 00
Brooks, Cong. ch. 5 00
Norridgewock, Friend, 5 00
North Anson, Cong. ch. 15 00
Presque Isle, Cong. ch. 10 00
Rockland, Cong. ch. 25 12——361 78

New Hampshire

Colebrook, Cong. ch. 10 00
Concord, East Cong. ch. 10 00
Dover, M. L. Cone, for Harpoot, 10 00
Exeter, Mrs. Elizabeth S. Hall, 500 00
Gilmanton Iron Works, Cong. ch. 3 00
Hinsdale, Cong. ch. 4 48
Lee, Cong. ch. 20 01
Nelson, Cong. ch. 8 00
Pittsfield, Cong. ch. 11 95
Temple, Cong. ch. 5 06
———, Rockingham Conference, 6 91
———, Friend, 500 00—1,089 41

Vermont

Cornwall, Cong. ch. 23 90
Hardwick, Cong. ch., toward support Rev. C. K. Tracy, 27 00
Jeffersonville, Cong. ch. 10 20
Plainfield, Mrs. A. B. Taft, 8 00
Springfield, Cong. ch. 100 90
Williston, Cong. ch. 19 87——189 87

Massachusetts

Andover, South Cong. ch. 100 00
Arlington, Friend, 2 00
Auburndale, Cong. ch. 10 00
Berkley, Cong. ch. 7 60
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell, 242 00
Boston, Shawmut Cong. ch., Mrs. B. F. Dewing, 100; Phillips ch. (S. Boston), 43.58; Romsey Cong. ch. (Dorchester), 13.87; F. W. Dickerman (Allston), for Aruppukottai, 12.50; Friend, 50, 219 95
Braintree, Annie T. Belcher, 15 00
Bridgewater, Scotland Cong. ch. 2 10
Brockton, Wendell-av. Cong. ch. 45 00
Brookline, Harvard Cong. ch. 134 51
Cambridge, 1st Cong. ch. 529 76
Centerville, South Cong. ch. 4 68
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 11 75
Dunstable, Cong. ch. 34 67
Everett, Courtland-st. Cong. ch. 1 00
Falmouth, 1st Cong. ch. 80 40
Gilbertville, Trin. Cong. ch. 107 60
Gill, Cong. ch., for Pao-ting-fu, 8 00
Greenfield, 1st Cong. ch. 10 00
Haydenville, Cong. ch. 6 40
Holyoke, 2d Cong. ch. 200 00
Hyde Park, 1st Cong. ch., 44.47; Clarendon Hills Cong. ch., 2.80, 47 27
Leominster, Cong. ch., 70.83; F. A. Whitney, 15; Sidney E. Bell, 5, 90 83
Lynn, 1st Cong. ch. 15 07
Melrose, E. F. Abbe, 10 00
Methuen, 1st Parish Cong. ch. 122 42
Monson, Mrs. M. E. Burt, 1 00
Nantucket, 1st Cong. ch. 11 00
Newton, Eliot Cong. ch. 85 00
Newton Highlands, Cong. ch. 119 02
Newtonville, Central Cong. ch. 125 00
North Reading, Union Cong. ch. 34 73
Petersham, Miss E. B. Dawes, 200 00
Randolph, 1st Cong. ch. 100 00
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 100; S. C. Burnham, 5; thank-offering, 30, 135 00
Watertown, Phillips Cong. ch., of which 10 for China, 144 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 106 24
Westboro, Cong. ch. 1 00
Westfield, 1st Cong. ch. 121 00
Westhampton, T. N. T. 39 00
West Medway, Cong. ch. 20 00
West Somerville, Cong. ch. 10 05
Williamstown, Williams College, Class of 1891, C. P. Hallock, toward support Rev. Geo. Allchin, 10; do., Edwin Holmes, for do., 5, 15 00
Winchester, 1st Cong. ch., of which 150 toward support Rev. A. W. Clarke, 318.86; do., interest on legacy of D. N. Skillings, 200, 518 86
Worcester, Piedmont Cong. ch., of which 42 toward support Dr. J. B. McCord, 53; Plymouth Cong. ch., 31.65, 84 65
Wrentham, Original Cong. ch. 9 75—3,938 31

Legacies. — Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Lowell, Miss Lucy A. Morrill, by Francis J. Stevens, Adm'r, 100 00
Peabody, Miss Susanna Mills, by Benj. N. Moore, Ex'r, 428 57
Walpole, Abigail Guild, by Frederick Guild, Ex'r, add'l, 2,039 58—2,608 15

6,546 46

Rhode Island

East Providence, J. S. Moore, for medical work, 1 00
Providence, Central Cong. ch. 984 15——985 15

Young People's Societies

MAINE. — North New Portland, Y. P. S. C. E., 2.65; Warren, do., for Harpoot, 3, 5 65
VERMONT. — Springfield, Y. P. S. C. E. 5 00
MASSACHUSETTS. — Boston, Pilgrim Y. P. S. C. E., toward support Dr. F. C. Wellman, 25; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 15; Lawrence, South do., 8; Malden, 1st do., Mission Study class, for Ing-liok, 10; Middleboro, Central do., 10; Millers Falls, do., for Pao-ting-fu, 5; North Amherst, do., 3, 76 00

86 65

Sunday Schools

NEW HAMPSHIRE. — Hinsdale, Cong. Sab. sch. 5 00
MASSACHUSETTS. — Auburn, Cong. Sab. sch., Home Dept., 6; Millers Falls, do., for Pao-ting-fu, 5; Newburyport, North Cong. Sab. sch., 3.64; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 22.02; Wellesley Hills, 1st Cong. Sab. sch., Jun. girls, 3; Winchendon, North Cong. Sab. sch., Home Dept., 5; Worcester, Bethany Cong. Sab. sch., Miss Chapin and class, for Pang-Chuang, 15, 59 66

64 66

MIDDLE DISTRICT

Connecticut

Ansonia, Cong. ch. 30 23
Bristol, 1st Cong. ch. 71 50
Centerbrook, Cong. ch. 9 00
Colchester, 1st Cong. ch. 40 00
Durham, Cong. ch. 1 09
East Haven, Cong. ch. 22 66
Enfield, Cong. ch. 10 25
Haddam, Cong. ch. 17 00
Hartford, Park Cong. ch., 36.35; Mrs. E. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 700, 736 35
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 51 48
New Britain, South Cong. ch. 15 00
New Haven, ch. of Christ, Yale University, 208.90; Wm. Loveday, 100, 308 90
New London, 1st ch. of Christ, 92 33
North Woodbury, North Cong. ch. 18 00
Norwich, Broadway Cong. ch. 1,000 00
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 13 94
Thomaston, Cong. ch. 24 15
Torrington, Center Cong. ch. 86 78

West Haven, 1st Cong. ch. 27 85
Winsted, 1st Cong. ch. 96 63—2,673 14

New York

Barryville, Cong. ch., for Harpoot, 30 00
Binghamton, East Side Cong. ch. 16 95
Brooklyn, Plymouth Cong. ch., 62.50; Miss Julia P. Roberts, of which 15 for Pang-Chuang, 25, 87 50
Cortland, Cong. ch. 60 50
Fredonia, Rev. H. T. Fuller, 10 00
Middletown, 1st Cong. ch. 5 10
New Lebanon, Cong. ch. 12 25
Rensselaer Falls, Friend, 10 00
Tarrytown, Mrs. H. F. Lombard, 50 00
Wading River, Cong. ch. 18 00
Wantagh, Memorial Cong. ch. 15 66
———, A friend in Central New York, 40 00—355 96

New Jersey

Orange, J. S. Pierson, 9 25
Upper Montclair, Christian Union Cong. ch. 133 33—142 58

Pennsylvania

Lansford, Welsh Cong. ch. 5 00
Philadelphia, Central Cong. ch. 114 11—119 11

Ohio

Cleveland, Hough-av. Cong. ch., for Ing-hok, 69 52
Gomer, Welsh Cong. ch. 40 00
Lexington, Cong. ch. 5 00
Newton Falls, Cong. ch. 9 26
Oberlin, 2d Cong. ch. 22 22
Oxford, M. F. L. 100 00
Radnor, Cong. ch. 7 27
Springfield, Mr. and Mrs. J. F. Petticrew, for Pang-Chuang, 7 50
Toledo, Central Cong. ch., 26.77; Washington-st. Cong. ch., 26.50, 53 27
Twinsburg, Cong. ch. 30 50
Wakeman, Cong. ch. 5 60—350 14

District of Columbia

Washington, Mt. Pleasant Cong. ch. 173 00

West Virginia

Huntington, 1st Cong. ch. 13 50

Georgia

Atlanta, ch. of Christ in Atlanta University, 6 94

Young People's Societies

Connecticut. — Greenwich, Y. P. S. C. E., toward support Rev. Louis Hodous, 12; Lakeville, Hotchkiss School, toward support Dr. F. D. Shepard, 25, 37 00
New Jersey. — Newark, Young People's Union of Belleville-av. Cong. ch., for Aruppukottai, 15 00
Pennsylvania — Johnstown, 1st Y. P. S. C. E., 5; Le Raysville, do., for Shao-wu, 10, 15 00
67 00

Sunday Schools

Connecticut. — Bristol, 1st Cong. Sab. sch., for Marsovan, 15; Haddam, do., for work in Pacific Islands, 2; Hartford, Sab. sch. of Center Cong. ch., for Ing-hok, 22.63; New London, 1st Cong. Sab. sch., Prim. Dept., of which 3 for *Morning Star* and 3 toward support Rev. C. N. Ransom, 6; Old Lyme, Cong. Sab. sch., for work in Micronesia, 12, 57 63
New York. — New York, Olivet Cong. Sab. sch. Miss. Asso., 50; Norfolk, Cong. Sab. sch., 2.25; Sherburne, do., 20.14, 72 39
New Jersey. — East Orange, 1st Cong. Sab sch., 18 31
Ohio. — Newton Falls, Cong. Sab. sch. 10 00
158 33

INTERIOR DISTRICT

Tennessee

Lafollette, Cong. ch., for Pang-Chuang, 10 00
Nashville, Union Cong. ch. Woman's Miss. Soc. 3 25——13 25

Kentucky

Newport, York-st. Cong. ch. 15 00

Texas

Corpus Christi, 1st Cong. ch. 2 00

Indiana

Lima, Jane P. Williams, toward support Rev. R. E. Hume, 120 00

Illinois

Cambridge, Cong. ch. 5 00
Champaign, Cong. ch. and societies, 69 00
Chicago, Warren-av. Cong. ch., 84.60; South Cong. ch., 35.99; Auburn Park Cong. ch., 14.80; Christ Ger. Cong. ch. Ladies' Aid Soc., 2.02; Chicago Theological Seminary, toward support Rev. C. N. Ransom, 120.67; do., Prof. Risberg, for do., 10; Cash, 2.50; Conference expenses, .50, 271 08
Danville, Plymouth Cong. ch. 5 00
Dwight, 1st Cong. ch. 4 50
Evanston, 1st Cong. ch. 128 00
Glencoe, Cong. ch. 25 26
Joy Prairie, Cong. ch., to const. Mrs. Caroline Post, H. M. 109 05
Lagrange, 1st Cong. ch. 58 00
Lindenwood, Union Cong. ch. 5 65
Paxton, 1st Cong. ch. 14 36
Peoria, Rev. C. E. Marsh, 5 00
Rockford, 1st Cong. ch. 153 18
Rowan, Cong. ch. 18 31——871 39
Legacies. — Lagrange, J. Craigmile, 23 73
895 12

Michigan

Charlotte, Cong. ch. 5 00
Jackson, 1st Cong. ch. 32 32
Lansing, Plymouth Cong. ch. 11 25
Saginaw, Augusta M. Spencer, 5 00
Ypsilanti, 1st Cong. ch. 9 00
———, Friend, toward support Rev. H. C. Hazen, 1,000 00—1,062 57

Wisconsin

Albertville, Cong. ch. 5 00
Amery, Cong. ch. 16 82
Eau Claire, Ira P. Flagler, 10 00
Fort Atkinson, Cong. ch. 10 00
Fulton, Cong. ch. 3 84
Genoa Junction, Cong. ch. 5 70
Grand Rapids, 1st Cong. ch. 18 36
Madison, 1st Cong. ch. 178 25
Milwaukee, Plymouth Cong. ch., 60; 2d Cong. ch., 53.10, 113 10
Pittsville, Cong. ch. 4 00
Seymour, Cong. ch. 2 00
Wheaton, Cong. ch. 5 00——372 07

Minnesota

Dawson, Cong. ch. 22 86
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 195; Lyndale Cong. ch., 77.73; Oak Park Cong. ch., 2.30, 275 03
Moorhead, 1st Cong. ch. 29 25
Northfield, A birthday gift, 50 00
Silver Lake, Bohemian Reformed ch. 14 00
Sleepy Eye, Cong. ch. 11 81
Wabasha, Cong. ch. 12 12——415 07

Iowa

Cromwell, Cong. ch. 16 00
Davenport, Bethlehem Cong. ch., 10; Horace T. Bushnell, 10, 20 00
Grinnell, 1st Cong. ch. 425 00
Nora Springs, Cong. ch. 4 95
Tabor, Cong. ch., 40.02; do., Personal, 2, 42 02
Washington, Pomeroy Mather, 15 00
Williamsburg, Cong. ch. 12 15——535 12

Missouri

Meadville, Cong. ch. 9 00

Nebraska

Center, Cong. ch. 2 00
Harvard, 1st Cong. ch. 22 00
Petersburg, Cong. ch. 3 25——27 25

Kansas

Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, 100 00

Montana

Helena, 1st Cong. ch. 8 00

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 121 58

Young People's Societies

KENTUCKY.—Newport, York-st. Y. P. S. C. E. 5 00
ILLINOIS.—Chicago, 1st Y. P. S. C. E., 6.42; Plainfield, Y. P. S. C. E., 5; South Chicago, do., 15, 26 42
MICHIGAN.—Ann Arbor, Y. P. S. C. E., toward support Rev. L. O. Lee, 10 00
WISCONSIN.—Columbus, Olivet Jun. Y. P. S. C. E. 10 00
MINNESOTA.—Dawson, Y. P. S. C. E., for Harpoot, 10; Lyle, do., for Ing-hok, 10; Paynesville, do., 10, 30 00
IOWA.—Dubuque, Immanuel Jun. Y. P. S. C. E., for Aruppukottai, 5; Third District, Y. P. S. C. E., 3 30, 8 30
NEBRASKA.—Exeter, Y. P. S. C. E., for Mt. Silinda, 10; Santee, Pilgrim Y. P. S. C. E., toward support Rev. H. C. Haskell, 10, 20 00
109 72

Sunday Schools

INDIANA.—Indianapolis, Cong. Sab. sch., Boys' classes, 3 00
ILLINOIS.—Chicago, Kenwood Cong. Sab. sch., for work of Rev. R. A. Hume, 50; Dwight, 1st Cong. Sab. sch., for Shao-wu, 15, 65 00
MICHIGAN.—Eaton Rapids, 1st Cong. Sab. sch. 3 32
WISCONSIN.—Lake Geneva, 1st Cong. Sab. sch. 5 55
KANSAS.—Kinsley, Pleasant Valley Cong. Sab. sch., for Sholapur, 30 00
SOUTH DAKOTA.—Academy, Cong. Sab. sch. 15 00
121 87

PACIFIC DISTRICT

Washington

Brighton, Cong. ch. 9 40
Ferndale, Cong. ch. 7 91
Kalama, Cong. ch., Rev. and Mrs. Frank McConaughy, 6 00
Seattle, Pilgrim Cong. ch., 100; Olivet Cong. ch., 7.20, 107 20
Tacoma, 1st Cong. ch. 373 87——504 38

Oregon

Hillsboro, Cong. ch. 6 00
Hillside, Cong. ch. 24 00
Portland, 1st Cong. ch., of which 131.20 toward support Rev. G. W. Hinman, 223 15——253 15

California

Benicia, Cong. ch. 6 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Glen Ellen, 1st Cong. ch. 9 70
Kenwood, Cong. ch. 3 35
Los Angeles, J. M. S., toward support Rev. V. P. Eastman, 10 00
Nordhoff, Mrs. Jane R. Gelett, 5 00
Redlands, 1st Cong. ch. 100 00
Rialto, Cong. ch. 20 50
Sacramento, 1st Cong. ch. 75 00——301 55
Legacies.—Los Angeles, Thomas F. Howard, by Mrs. Fannie H. Brainerd, Ex'x, 500 00
801 55

Territory of Hawaii

Honolulu, Mary Parker, a memorial for Rev. B. W. and Mary E. Parker, 500 00

Young People's Societies

IDAHO.—Mountain Home, Y. P. S. C. E. 2 80
CALIFORNIA.—Cloverdale, Y. P. S. C. E., 20; Kenwood, do., 1.60; Long Beach, Plymouth do., for Aruppukottai, 14.85; Pasadena, 1st do., 6.55; Pomona, Pilgrim do., for Ing-hok, 30, 73 00
75 80

Sunday Schools

UTAH.—Vernal, Kingsbury Cong. Sab. sch. 3 00
IDAHO.—Mountain Home, Cong. Sab. sch. 3 50
CALIFORNIA.—Kenwood, Cong. Sab. sch. 2 50
WASHINGTON.—Spokane, Westminster Cong. Sab. sch., Young Married People's Bible class, for Sholapur, 30 00
39 00

MISCELLANEOUS

Canada

Paris, Oliver R. Whitby, 25 00

Micronesia

Ponape, Native friends, 19 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario, *Treasurer* 5,000 00
For work in Japan (from Zion Sab. sch., Montreal), 5 42—5,005 42

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions in part, 12,221 48
(From Auxiliary 1st Cong. ch., Buffalo, N. Y., toward support Rev. C. M. Warren), 20 00—12,241 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,206 50

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 75 00

Additional Donations for Special Objects

NEW HAMPSHIRE.—Nashua, Pilgrim Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 40; Temple, Willing Workers, toward support of girl in Foochow Girls' Boarding School, 10, 50 00
MASSACHUSETTS.—Amherst, ch. of Christ in Amherst College, for work, care Rev. A. H. Clark, 92.13; Boston, 2d ch. (Dorchester), Friend, for work, care Rev. C. R. Hager, 10; do., Mrs. Sarah D. Lane, for orphanage, care Rev. W. P. Clarke, 50; Braintree, Annie T. Belcher, for pupils, care Rev. G. P. Knapp, 2; Cambridge, 1st Cong. ch., Friends, for the Martha Theresa Fiske Memorial Room, Foochow, 150; East Northfield, Northfield Seminary Y. W. C. A., for pupil, care Rev. J. S. Chandler, 25, for do., care Miss Fidelia Phelps, 25, for girls' school, Marsovan, 10, for work, care Miss N. N. Russell, 15; Fall River, Miss E. A. Lyman, for pupil, Ahmednagar, 5; Foxboro, Rev. C. A. Butterfield, for work, care Rev. E. A. Yarrow, 25; Lowell, Mrs. Smith Baker, for pupil, care Rev. H. K. Wingate, 15; Medway, Village Cong. ch., Ladies' Benev. Soc., for pupil, care Rev. R. Winsor, 10; Northampton, Edwards Cong. Sab. sch., a class, for work, care Dr F. F. Tucker, 3.02; Spencer, Friends, for scholarships, care Miss E. S. Perkins, 7.50; Waltham, 1st Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 23; Wellesley, Wellesley College Y. W. C. A., for work, care Rev. and Mrs. Merlin Ennis, 50, 517 65
RHODE ISLAND.—Providence, Chinese class in Beneficent Sab. sch., for work, care Rev. C.

R. Hager, 56; do., Prim. Dept. of do., for Annie Tracy Riggs Memorial Hospital, 6.69, 62 69

CONNECTICUT. — Bridgeport, Park Cong. ch., Fullerton Memorial Circle, for work, care the Misses Baldwin, 50; Bristol, 1st Cong. ch., for building fund, Marsovan, 8.50; Hartford, Miss S. B. Colver, for work, care Rev. J. S. Porter, 25; New Britain, South Cong. ch., Friend, for work, care Rev. E. H. Smith, 20; New London, Chinese students of 1st ch. of Christ, for work, care Rev. C. A. Nelson, 5; Saybrook, A. H. Acton, for work, care Rev. E. H. Smith, 1, 109 50

NEW YORK. — Brooklyn, Mr. and Mrs. C. W. B. Atkinson, for Bible-woman, care Rev. L. S. Crawford, 15; Castile, Mary T. Greene, for work, care Miss F. K. Bement, 25; New York, W. H. Geniber, for work, care Rev. T. S. Lee, 27; Osceola, Y. P. S. C. E., for work, care Rev. H. H. Riggs, 4; Perry Center, Cong. ch., Mr. and Mrs. I. G. Thompson, for work, care Rev. E. H. Smith, 250, 321 00

PENNSYLVANIA. — Allegheny. 1st Cong. ch., for work, care Miss Fidelia Phelps, 61.26; Bryn Mawr, Presb. ch., for scholarship, St. Paul's Institute, 40; Norristown, John K. Heebner, for use of Miss Flora K. Heebner, 32.90, 134 16

OHIO. — Cleveland, Rev. Dwight Goddard, for work, care Dr. H. T. Whitney, 25; Kingsville, Mrs. S. C. Kellogg, for work, care Dr. H. N. Kinnear, 5; Oxford, Western College Union Miss. Soc., for girls' school, Ceylon, 25; Spencerville, Friends, for native teacher, care Rev. H. A. Neipp, 4.75, 59 75

DISTRICT OF COLUMBIA. — Washington, Mt. Pleasant Jun. Y. P. S. C. E., for use of Miss E. M. Trowbridge, 40 00

GEORGIA. — Atlanta, ch. of Atlanta University, for pupil, care Rev. Wm. Hazen, 25 00

TENNESSEE. — Nashville, Ladies' Miss. Soc. of Fisk University, for use of Miss Corinna Shattuck, 5 00

INDIANA. — Indianapolis, Mrs. T. C. Day, for Harpoot Orphanage, 5 00

ILLINOIS. — Chicago, South Cong. ch., toward rebuilding church, care Rev. Merlin Ennis, 25; do., Summerdale, Y. P. S. C. E., for Edgar B. Wylie school, 15; do., Grace Cong. ch., Mr. and Mrs. Werner, for native helper, India, 10; do., Grace Cong. Sab. sch., Mr. Werner's class, for do., 12.50; do., Salem Evan. Cong. ch. Ladies' Aid Soc., for native helper, care Mrs. R. Winsor, 3.75; do., David Gisler, for orphanage, care Rev. W. P. Clarke, 5; do., Mrs. Salaboshova, for work, care Mrs. G. D. Marsh, 5; Wheaton, College ch. of Christ, for native helper, care Dr. F. F. Tucker, 10; ——, Friend, for work in Japan, 1, 87 25

MICHIGAN. — Olivet, Lina E. Lanphear, for use of Dr. and Mrs. H. N. Kinnear, 5 00

WISCONSIN. — Endeavor, F. G. Wangelin's Sab. sch. class, for work at discretion of Rev. Merlin Ennis, 6 55

MINNESOTA. — Cottage Grove, Cong. ch., for work in Sapporo, 5.94; Duluth, A. W. Frick, for hospital work, care Dr. F. F. Tucker, 10; Hopkins, Mrs. C. H. Hill, for Ponasang Hospital, 2; St. Paul, St. Anthony Park Y. P. S. C. E., for pupil, care Rev. E. Fairbank, 16, 33 94

IOWA. — Almoral, Y. P. S. C. E., for pupil, care Miss M. L. Daniels, 15 00

MISSOURI. — La Belle, Mrs. S. F. Johnson, for pupils, care Mrs. L. O. Lee, and for school at Albistan, 130 00

KANSAS. — Lawrence, J. E. Todd, for work, care Dr. H. N. Kinnear, 3; Le Roy, Mrs. F. J. Riley, for pupil, care Rev. B. K. Hunsberger, 5; Saffordville, Mrs. Sarah Kempton, for work, care Rev. Wm. Hazen, 15, 23 00

COLORADO. — Grand Junction, Mrs. Minnie L. Smith's class, for pupil, care Miss R. M. Bushnell, 11 25

WASHINGTON. — Anacortes, Friend, for pupil, care Rev. R. A. Hume, 35; Seattle, Plymouth Cong. Sab. sch., for Anatolia College, 40.21, 75 21

CALIFORNIA. — San José, Mrs. M. B. Hills, toward purchase of mule for Rev. W. M. Stover, 1 00

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